Theophil Pickering

AN ESSAY Concerning the Divine Right OF TYTHES.

By the *AUTHOR* of

The Snake in the Grass.

LONDON:

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PREFACE.

THE Subject of *Tythes* is the *Great DIANA* of the *Quakers*. They have Bent their Whole *Force* againſt *Tythe*, as the likelieſt Means to overthrow the *Church*. And herein they have Many *Abettors*. Upon whoſe Account, I Reſolv'd to Conſider of *Tythe*, in a *Diſcourſe* by it ſelf.

My Controverſie with the *Quakers* has led me into Subjects of Different Natures, and Engag'd me among other *Parties*. As when they began to be Convinced concerning the Neceſſity and Benefit of the *Sacraments* of *Baptiſm* and *The Lord's Supper*: But ſtuck upon the *Adminiſtrator* to whom they ſhould go for it: To ſatisfie them in this, forc'd me Directly upon the Cauſe of

Epiſcopacy; This concerned other *Diſſenters*. And received a very Angry *Anſwer* from one who Stiles himſelf a *Presbyterian*. Wherein I cou'd find Nothing to *Reply* to but *Paſſion* and *Perſonal Reflections*, therefor I let it Sleep.

The like Fate I may meet with in this, That it will be Oppos'd by others than the *Quakers*. And indeed it is for the ſake of others more than the *Quakers* that I write it. Of others who ſhou'd have more underſtanding, as not being Carry'd away with that Blind *Enthuſiaſm* which Poſſeſſes the *Quakers*. But yet who ſuffer themſelves to Swim down the Stream of a *Popular Sacrilege*.

Ther is nothing needful to theſe Men but to Rouſe a little, to open their Eyes, and Conſider. And not to follow a *Multitude* to do *Evil*.

I have not in the following Sheets quoted any of the *Quaker-Books*, or Repeated their poor *Arguments*, which they only Pickt up and down the Highway, the Common Objections that were then Running about, and you will meet with every where; they are all *Anſwer'd*, tho not *Nam'd* in what follows.

But it is very obſervable, to what an Exceſs of *Fury* and *Madneſs* againſt all the *Inſtitutions* of *God* that *Spirit* of *Deluſion* which Poſſeſs'd the *Quakers* did Hurry them. Even to Account this Part of the *Worſhip* of *God*, the *Offering* of His *Tythe*, to be a *Renouncing* of *CHRIST*, a *Denial* of his having come in the *Fleſh*, and a *Mark* of *Antichriſt*. As you may ſee in *The Snake in the Graſs* Sect. XIX.

And

And there ſufficiently Anſwer'd. Together with their other *Deſigns* they had in their *Oppoſition* to *Tythes*, on Purpoſe to *Ruin* and *Deſtroy* the *Clergy*.

Therefor leaving theſe Men, I turn to More Conſiderable Adverſaries. And firſt I Name *Milton*, only for his *Name*, leſt the *Party* ſhould ſay, That I had not Conſider'd his Performance againſt *Tythes*. Which has More *Wit*, but little more *Argument* than the *Quakers*.

His *Fancy* was too Predominant for his *Judgment*. His Talent lay ſo much in *Satyr* that he hated *Reaſoning*. Or rather, he got not leave to make uſe of it, while he wrote for *Hire* againſt his own Opinion. Which Appears by what he wrote *Unbrib'd* (which Mr. *Toland* has not Reprinted)

printed) contrary to what he afterwards had a *Penſion* to ſet up. He ſacrific'd a Noble *Genius* to the *Vices* of the *Age*. He has thrown away ſome of his *Railery* againſt *Tythes*, and the *Church* then underfoot. Which Tickl'd little *Toland* to that Degree, That tho he has *Reprinted* that Precious Piece againſt *Tythe* call'd *Conſiderations touching the likelieſt Means to Remove* HIRELINGS, *&c.* among the Reſt of *Milton's* SHAME, yet he has thruſt *Platches* of it into that *Life* he wrote of *Milton*, the moſt *Conſiderable* (we muſt ſuppoſe) that he cou'd find, to be Worth this *Repetition*, as *A Pulpit Divine*, a *LOLLARD indeed over his* EL-BOW-CUSHION. *And his Sheep ſit-- as the Sheep in their* PEWS *at* SMITHFIELD. And ſuch like

like *Contemptible* WITTICISMS, *Unworthy* an *Author* of any *Name*. And ſhew Mr. *Toland*'s Judgment in Picking out theſe, to *Adorn* his *Life*, leſt the *Reader* might have *Over-look'd* ſuch *Delicious Stroaks*, in the Peruſal of his *Works!*

But to Men of *Senſe*, it ſeems rather lik Playing of *Booty*, to Pleaſe thoſe *Fools* and *Knaves* who *Hir'd* him to write againſt *Hirelings*.

Nothing elſe cou'd have made him *Submit* to ſet down (what he muſt know to be *Falſe*, unleſs we have a very Mean Opinion of his *Knowledge*) the Cry of the *Ignorant* QUAKERS, That we made Uſe of The *POPISH Arguments againſt Tythes* (which Mr. *Toland* likewiſe *Reprints* in the *Quotations* he *Repeats* in his *Life*). Whereas all that

that have any skill in these Matters do know, That the *Popish Writers* were the *First* and Great *Corrupters* of the *Doctrine* of *Tythe* (As is told *Pag.* 128, 129.) And that the *Opposers*, and not the *Defenders* of *Tythe* have borrow'd their *Arguments*. But Mr. *Milton* knew what wou'd *Please*; he Regarded not the *Truth*, but the *Hire*.

And knowing this, he was Resolv'd to Cry *Whore* first. Therefor he Charg'd the *Clergy* with the Name of *Hirelings*. Which if it be Meant of those who take any thing for their *Preaching*, it flies Directly in the face of our *Blessed Saviour*, who uses the same word concerning *Preachers*, saying that *The Labourer is worthy of his Hire*, Luk. x. 7. But if it be Meant (as it can

a bear

bear no other Meaning) That they are the Culpable *Hirelings* who value the *Hire* more than the *Work*: That is to be known only by Him who knows the *Heart*. And can be *Guest* at by us, only from the Conſequences.

And for St. *Paul's* Preaching *Gratis* to the *Corinthians* and *Theſſalonians*, which is urg'd by the *Quakers* and *Milton*, it makes againſt them; for the *Apoſtle* Aſſerts his Right to *have been Burthenſome as the Apoſtles of Chriſt.* 1 Theſſ. ii. 6. And ſays, *I have Robbed other Churches taking Wages of them, to do you Service*, 2 Cor xi. 8. And he gives the Reaſon *ver.* 12. *To cut off occaſion from them that Deſire occaſion* —— *Such are Falſe Apoſtles*, &c. who had Rais'd a Great *Schiſm* in the *Church* of *Corinth*,

Corinth, Alledging that the *Apoſtles* ſought their own *Gain* by their *Preaching*: And Endeavour'd to Make *Diſciples* to *themſelves* rather than to *Chriſt*. For which Cauſe he ſays he was glad that he had *Baptized* ſo few in *Corinth* (Whence the *Quakers* Argue againſt *Baptiſm* too). *Leſt* (ſays he) *any ſhou'd ſay, that I had Baptized in mine own Name.* 1 *Cor.* i. 15. And asks them *v.* 13. *Were ye Baptiſed in the Name of Paul?* For the ſame Reaſon he wou'd take no *Wages* from the *Church* at *Corinth*, to ſtop the Mouths of theſe *Schiſmatical Apoſtles*. And ſays, he *Boaſts* in it, 2 *Cor.* xi. 10. But where had been the Cauſe of *Boaſting*, if he had only Refus'd to Exact what was None of his Due? He ſtands upon it to be his Due: And ſays,

So hath the Lord Ordained, that they who Preach the Goſpel, ſhou'd Live of the Goſpel. 1 Cor. ix. 14. But ſays he, *I have uſed none of theſe things*, that is, Amongſt you. And therein he *Glories*. He ſays, *Tho I Preach the Goſpel, I have nothing to Glory of, for Neceſſity is laid upon Me, Yea Woe is unto Me if I Preach not the Goſpel.* But ther was no *Neceſſity* laid upon him to Abate of his Right, which *Chriſt* had given to all his *Miniſters*, of taking *Wages* or a *Maintenance* from the People to whom they *Preach*. And he Abating of that, for Prudential Conſiderations, at that time, is far from a Precedent to all other *Times* and *Places*. For the ſame *Apoſtle* tells us that the other *Apoſtles* did not ſo, and that he did otherwiſe, at other *Times* and *Places*. If

If theſe *Quakers* and others who Rail at *Hirelings* wou'd Imitate the *Apoſtle*'s Example herein; And take Nothing themſelves for their *Preaching*, while they (as the *Apoſtle*) Aſſert the Right of Others to it, they might have ſome Pretence.

But when we ſee *Geor. Fox* from a *Poor Journey-Man* to a *Shoemaker* in *Mancheſter*, from his *Leathern-Briches*, and going on *Foot*, and often *Bare-foot*, Mount, by his *Preaching-Trade*, on *Horſe-back*, with his Man carrying his *Cloak* before him, to Act the *Gentle-Man*, And leave 1000 *l.* behind him for Printing of his Books, which cry out againſt *Hirelings!* and ſay, *Freely ye have Received, freely Give!* And when we ſee a Man of *Milton*'s Wit *Chime* in with ſuch a *Herd*,

and Help on the *Cry* againſt *Hirelings!* We find How Eaſie it is for *Folly* and *Knavery* to Meet, and that they are Neat of Kin, tho they bear Different *Aſpects*.

Therefor ſince *Milton* has put himſelf upon a *Level* with the *Quakers* in this, I will let them go together. And take as little Notice of his *Buffoonry*, as of their *Dulneſs* againſt *Tythes*.

Ther is nothing worth *Quoting* in his *Lampoon* againſt the *Hirelings*. But what ther is of *Argument* in it, is fully Conſider'd in what follows.

But ther is another who has gone about his buſineſs more like a Work-Man, and Attack'd *Tythes*, with great *Subtilty* and *Learning*, it is the Famous Mr. *Selden*, in what he calls *The Hiſtory*

ſtory of Tythes. And pretends that it is Nothing elſe but a plain *Hiſtory*, without any Deſign againſt the *Divine Right* or any other *Settlement* of *Tythes*. But then he Carries on his *Mine* under Ground, and gives ſuch *Accounts* of them, as wou'd Effectually overthrow them.

Therefor I have Conſider'd this Book of Mr. *Selden*'s with more Care, as ſuppoſing it to Contain the Utmoſt that can be *ſaid* or *Inſinuated* againſt the *Divine Right* of *Tythes*.

Whether I have done him Juſtice, or not, Let the Reader Judge.

I have one thing More to *Advertiſe* in this Place. By what is ſaid *p.* 138. it may be thought as if I were of Opinion, that

Ananias and *Sapphira* had neither *Vowed* nor *Promiſed* the *Price* of their *Lands*. Though ther is a *Caution* put againſt this (if obſerv'd) in the Wording of it, as it is ſaid, *they had not FORMALLY Vowed, or Promiſed.* Nor is that Averr'd Neither, but as follows, *for ought Appears*, i. e. in the *Text*, where it is not ſo *Expreſly* ſaid. But I think it is *Implied.* For it is Plain by their *Anſwers*, that they ſold their Lands, under the *Pretence* of Giving the *Whole Price*, as others did. How *FORMALLY* they had before *Promiſed* or *Vowed* this, is not ſaid in the *Text.* Nor was ther need of it, for ſuppoſing, as I do in the place above Quoted, That they had only *Reſolv'd* it in the *Thoughts* of their own *Mind*, it

was

was *Sacrilege*, after that, to *Subtract* from what was so *Design'd* and, by that, *Dedicated* to *God*, though none *Knew* it but *God* and *Themselves*.

Therefor I took this way, to Obviate the *Cavils* that might be Rais'd Concerning the *Formality* of their *Vow*, or *Dedication* of this *Money*; which we are Requir'd to *Shew* and *Produce* out of the *Text*. Nothing less will serve *Some* Men, upon *Some* Points! Though they will be very Loath to be Ty'd to it themselves.

For Example; That the *Sin* for which *Belshazzar* was so *Suddenly* and *Miraculously* Punished, was *Excess* in *Drinking*, of which ther is not one Word in the *Text*. But the *Sin* of *Sacrilege* is there Plainly set down.

viz.

viz. His *Profaning* the *Holy Veſſels* of the *Temple*. Yet in the *Aſſemblies Annotations* (An. 1646.) upon *Dan.* v. 2. They cou'd find no *Sacrilege* in this.

No, Nor in the *Sin* of *Achan*, Joſh. vi. 17, 18, 19. and *Chap.* vii. This was put upon *Covetouſneſs*. Though the *Text* ſays Plainly that it was for taking of what was *Accurſed*, that is *Devoted* and *Conſecrated* to *God*, and therefor *Accurſed* to any whoſoever ſhou'd *Invade* it.

Neither cou'd they find any *Sacrilege* in the *Sin* of *Ananias*; only *Covetuouſneſs* there too, and *Vanity*, *Lying*, or any thing but *Sacrilege*.

Theſe two Inſtances, of *Achan* in the Beginning of the *Jewiſh Church*, and of *Ananias* in the Beginning of the *Chriſtian*,

ain, are ſet in the *Front*, That *All* Might take Notice of *God*'s High *Indignation* againſt this *Sin* of *Sacrilege*.

And it is to be Notic'd too, how *Cloſe* Men that are Reſolv'd can *Shut* their *Eyes*! Ther is not only no *Sacrilege* in theſe *Inſtances*! But ther is not *Now* any ſuch *Sin* as *Sacrilege*! Or *Some* Men are not *Capable* of *Committing* it! A poor *Rogue* may be *Whipt* for *Stealing* a *Cuſhion* or an *Hour-Glaſs* out of a *Church*, rather for *Example* ſake, than that ther is any Great Matter in it, beſides the Humor of *Pilfering*, which, in time, may lead them into our *Houſes*! But ther are others, who can *Seize* upon *CHURCHES*, and Convert them to *COMMON* uſe. And yet, None Dare call

it

it *Sacrilege*, or Any *Fault* at all. For it is *None*, if it be not *Sacrilege*. And I wou'd gladly be Inform'd, What that *Sin* of *Sacrilege* is, if this be not it?

I can see no *Remedy*, but that we Must even *Drop* this *Sin*, as to some Particular *Persons*, *Times*, and *Places*. And the More *Sins* we *Drop*, we leave the *Less* behind! And so may come to be *Good* in time!

CON-

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AN

AN ESSAY Concerning the Divine Right OF TYTHES.

INTRODUCTION.

ST. *Clemens Romanus* writing to the *Corinthians* about the *Schism* which had Unhappily broken out in their *Church*, ſpent moſt of his *Epiſtle* to them in Guarding them againſt the Sins of *Pride* and *Contention*, as the Apoſtle *Paul* had done in both his *Epiſtles* to them; knowing that theſe were the *Roots*

whence their *Schism* grew, and All *Schisms* do Grow. And that if they cou'd once Return from their *Pride*, into the Frame of a *Meek* and truly *Humble* Spirit, their *Schism* wou'd soon *Wither* and *Decay*. This is the most Effectual Method, to strike at the *Root* of a *Disease*; without this ther can be no thorow *Cure*.

This is the Method I have Chose in the Subject I have Undertaken: To make my Entrance with some Considerations concerning that *Trust* and *Dependence* which we ought to have in *God*: The Want of which is the *Root* of all *Covetousness*, which is therefore call'd *Idolatry*, because it transfers our *Trust* from *God* to *Mammon*. And *Covetousness* is so the *Root* of *Sacrilege*, that, as no Man wou'd Rob *God* for Nought; so can none Return from his *Sacrilege*, till he is Cur'd of that *Covetousness* which caused it: And *Covetousness* cannot be Cur'd, while we are Possess'd with that *Dis-trust* of *God*, which naturally leads to *Covetousness*, and is the Cause of it. And while we remain in that *Frame*, no *Arguments* can Prevail

vail, or *Charms* have Power over such an *Adder* as is *Deaf* to every thing but *Gain.*

Therefore I have begun at the *Root.* And let no Reader think this Subject of *Trust* in *God* (because it is so Common) unworthy of his Consideration; for None upon Earth have it, as they ought to have: And we are to *Encrease* in it; and that must be by often *Meditation* upon it, which, by the *Grace* of *God*, (without which we can do nothing) is the most Effectual Means to Strengthen our selves in it. However, it is Necessary to the Business I am now upon. And to offend those, as little as may be, who may think it a Needless *Preparative*, I have been very Short upon it; and afforded them rather *Hints* and *Heads* of *Meditation*, than a *Discourse* suited to the *Import* of the *Subject.*

SECT. I.

Of Truſt *in* God.

WHen God Created Man, He Inſtituted a Worſhip which He commanded Man to Pay to Him as his Creator; not that He wanted any thing from Man, but for the Happineſs of Man: Becauſe the Supream Happineſs of Man does conſiſt in the Knowledge and Enjoyment of God.

And the Greateſt Miſery Man can fall into, is, to forſake God, and ſeek for Happineſs any where elſe: Becauſe, ſo, he muſt ſeek it where it is not to be found.

The Great Worſhip of God, is our *Truſt* and *Dependence* upon Him as the Sovereign Diſpoſer of all things in Heaven, and on Earth.

But this muſt be Expreſs'd, not only with our *Lips*, but in our *Actions*.

And if we did Really *Believe it*, we would be as ready to Truſt to it, when *Life* or *Eſtate* were concern'd, as in the ſmalleſt Matters.

But

But becauſe many may think they have it, when they have it not:

And that this *Truſt* and abſolute *Dependence* upon *God*, is apt, in our Weak Minds, to *Decay*, and *Die*; unleſs it be ſtirr'd up, and kept alive by frequent Inſtances, and freſh Experiments of God's Power and Protection over us:

For Want of which, (and by the Looſneſs of our Lives) Men are brought to look *only*, or *chiefly*, to *Second Cauſes*, and to *Truſt* in them:

Therefore God, in his All-wiſe Diſpenſations, has Requir'd from us, continual *Proofs* of our Dependence upon Him, even as to our *Subſiſtence*, and the very *Neceſſaries* of our *Life*.

I. Thus He commanded *Abram* to Quit his *Country*, and his *Father*'s *Houſe*, all his *Relations* and *Acquaintance*, and to travel into a ſtrange Country, where *He gave him none Inheritance, no not ſo much as to ſet his foot on*, but to Depend wholly upon His Providence to ſupport him. And ſo he liv'd, and *Iſaac*, and *Jacob*, and the Twelve *Patriarchs*, as *Strangers* and *Pilgrims* upon the Earth. Acts vij. 5. Heb. xj. 13.

II. He Led the *Children* of *Israel* through a Waſte and Barren Wilderneſs, where, for 40 Years together, He fed them with *Manna* from Heaven, and brought Water out of the Flinty Rock, *That He might make them know that Man doth not live by Bread only*, (by the Means of *Second* or *Natural* Cauſes) *but by every Word that proceedeth out of the Mouth of the Lord, doth Man live: i. e.* God can ſupport by what Means and Methods He pleaſes; and *Second Means* have no Virtue but what they Receive from Him. Not only no *Virtue*, as to their *Qualities*, and *Operations*; But even, as to their *Quantity*, and *Encreaſe*: Thus they who, out of *Covetouſneſs*, or *Diſtruſt* of *God*, gather'd more *Manna* than was commanded them, yet found Nothing over: And they who, not out of *Preſumption*, gather'd leſs, yet *had no Lack*.

Deut. viij. 3.

Exod. xvj. 18.

And to keep their Dependence continually upon *God*, no more *Manna* was given than for one Day at once; and Command was given to Gather no more than the Proportion allotted for one Day, which was the Full

of

of an *Omer*: And that none of it shou'd be left until the next Day. And when some, out of good Husbandry (as they thought) kept of it till the next Day, it did not Profit them, for it *bred Worms, and Stank.* So will our *Endeavours* Profit us, if *God* withdraws His *Blessing.*

The like Absolute *Dependence* did *Christ* Require in His *Apostles*, when He Commanded them to *Provide neither Gold nor Silver for their Journey.* Matth. x. 9. And has Instructed us, as the *Israelites* in their Daily *Manna*, to Pray for no more at once than the Bread of one Day: Give us *This Day*, our *Daily Bread*; or for our Bread *Day by Day*: And to Trust *God* for the *Morrow.*

III. When the *Israelites* were settl'd in *Canaan*, (besides His many *Extraordinary*, and *Miraculous* Protections over them,) He Establish'd, in their stated *Oeconomy*, several *Immediate* Dependencies upon Him, without any *Trust* to *Natural* Causes: And that not for *Once* or *Twice*, as if only for a Trial; but to Continue *Daily*, and *Yearly*, to signifie their Absolute and Eternal Dependence upon Him, and Him only.

Exod. xxiv. 23, 24.

I. Thus *Three* Times every Year all the *Men* in the whole Nation were Commanded to leave all their *Frontiers* Unguarded, and to come up to *Jerusalem*, to attend the solemn *Feasts* there. Here the Objection rises Naturally, That they being often, almost always in War with all their Neighbour-Nations; And these Nations knowing the Times of these their *Feasts*, when all their Country was left Destitute of *Men*, except *Jerusalem*, whither they *All* went, their Enemies shou'd watch these Times, and make Inroads upon the Country, which no Men were left to Defend.

But, for a Security from this, God Commands them to Depend wholly upon His Promise, (*v.* 24. above-quoted,) in these Words, *Neither shall any Man Desire thy Land, when thou shalt go up to appear before the Lord thy God, thrice in the Year.* Here God not only Promises that none shall *Invade* their Land, but that no Man should so much as *Desire* it, at those Times, though all the rest of the Year they were at open Wars with them.

And

And purſuant to this Promiſe, it is miraculouſly obſervable in their Hiſtories, that they were never invaded, in any of theſe Times, while they Perform'd this Command.

II. Take another Inſtance. Every *Seventh Year* was to be a *Sabbath*; they were neither to Plow nor Sow, *neither Reap that which Groweth of it ſelf.* And the Objection is put, *v.* 20. *And if ye ſhall ſay, What ſhall we Eat the Seventh Year? Behold we ſhall not ſow, nor gather in our Increaſe.* And the Anſwer is given in the next Verſes; *Then I will Command my Bleſſing upon you in the Sixth Year, and it ſhall bring forth Fruit for Three Years; and ye ſhall ſow the Eighth Year, and Eat yet of old Fruit, until the Ninth Year; until her Fruits come in, ye ſhall Eat of the old Store.* Levit. xxv. 5, 11.

And to this they were to Truſt their very *Lives*, they were to *Starve* if it fail'd.

But if they ſhou'd Truſt entirely to theſe Promiſes of God, then God aſſures them of His Bleſſing for it, (*v.* 18, and 19.) both to Protect their Land from their Enemies, and to

Feed

Feed them to the full in it: *Wherefore ye ſhall do my Statutes, and keep my Judgments, and do them; and ye ſhall Dwell in the Land in Safety: And the Land ſhall yield her Fruit, and ye ſhall Eat your fill, and Dwell therein in Safety.*

But, on the other hand, if they wou'd not Truſt abſolutely to God, then God threatens them that the Second Cauſes ſhall not help them, wherein they Truſted; But that He can Command all the Courſes of Nature, and to their Puniſhment, if they Diſobey, as well as to their Benefit, if they Truſt in God.

If they ſhou'd *Refuſe* or *Neglect* to keep the *Sabbatical Year*, then God threatens them that He wou'd Baniſh them out of the Land, and that the Land ſhou'd enjoy her *Sabbaths*, that is, *Reſt* from being *Plow'd* or *Sow'd*, when they were out of it, ſince they Durſt not Truſt ſo far in God, as to let her have that *Reſt* He commanded, while they were in it. Thus God ſpake to them; *Then ſhall the Land Enjoy her Sabbaths, as long as it lieth Deſolate, and ye be in your Enemy's Land;*

Levit. xxvj. 34, 35.

Land; even then ſhall the Land Reſt, and Enjoy her Sabbaths: As long as it lieth Deſolate, it ſhall Reſt; becauſe it did not Reſt in your Sabbaths, when ye Dwelt upon it. And again, *Ver.* 43. *The Land alſo ſhall be left of them, and ſhall Enjoy her Sabbaths, while ſhe lieth Deſolate without them: And they ſhall accept of the Puniſhment of their Iniquity; becauſe, even becauſe they Deſpis'd my Judgments, and becauſe their Soul abhorred my Statutes.*

Now it is very obſervable how Exactly this *Threatning* (or *Prophecy*) was fulfill'd upon the *Jews*.

They had Neglected to Obſerve the *Sabbatical Year*; for 490 Years, in which time ther are 70 *Sabbatical* or *Seventh* Years; and the *Captivity* in *Babylon* was, by God, Determin'd to that Exact Number of 70 Years, on Purpoſe to fulfil this His Threatning; as it is written, *To fulfil the Word of the Lord, by the Month of* Jeremiah, (by whom God had after Threaten'd the ſame) *until the Land had Enjoy'd her Sabbaths; for as long as ſhe lay Deſolate, ſhe kept Sabbath, to fulfil Threeſcore and Ten Years.* 2 Chron. xxxvj. 21.

III. An-

III. Another Great Inſtance of their Dependence upon God, was, their Years of *Jubile* and *Releaſe*.

(1.) In the Year of *Jubile*, which was every 50th Year, all Sales of *Lands* were Determin'd, and the *Land* Reverted to the *Seller*. And the Reaſon is given, *The Land ſhall not be ſold for ever: For the Land is Mine*, (ſays God,) *for ye are Strangers and Sojourners with Me.*

Levit. xxv. 23.

We are but *Tenants at Will*, and are to look upon Nothing, in this World, as our *Inheritance*: God only is the *Proprietor*, and hath given us but an *Uſufructuary* Tenure, to Live upon His Land, but not to think it our own.

(2.) But the Year of *Releaſe* was yet a Greater Trial of their Dependence upon God. This was every *Seventh* Year: And in this Year all *Perſonal Debts* were Diſcharg'd; and all the *Hebrew Bond-Men* were ſet at Liberty. Not only ſet at Liberty, but, it is Commanded, *And when thou ſendeſt him out Free from thee, thou ſhalt not let him go away Empty: Thou ſhalt furniſh him Liberally out of thy Flock, and*

Deut. xv. 13, &c.

and out of thy Floor, and out of thy Wine-Preſs: Of that wherewith the Lord thy God hath Bleſſed thee, thou ſhalt give unto him— And, *It ſhall not ſeem hard unto thee, when thou ſendeſt him away Free from thee, for the Lord thy God ſhall Bleſs thee in all that thou doeſt.*

The like Reaſon is given for the Releaſe of Debts; which is Requir'd, *Ver.* 1, and 2. *At the end of every Seven Years thou ſhalt make a Releaſe: And this is the manner of the Releaſe; Every Creditor that Lendeth ought unto his Neighbour, ſhall Releaſe it, he ſhall not Exact it of his Neighbour, or of his Brother, becauſe it is called the Lord's Releaſe.* Now from Reading of this Law, the Thought Naturally ariſes, That it would be ill Borrowing of Money the *Sixth* Year. But that is obviated, *Ver.* 9, *&c.* where it is again Commanded in theſe Words: *Beware that ther be not a Thought in thy wicked Heart, ſaying, The Seventh Year, the Year of Releaſe, is at hand; and thine Eye be Evil againſt thy Poor Brother, and thou giveſt him Nought, and he Cry unto the Lord againſt thee, and*

it

it be Sin unto thee: Thou shalt surely Give him, and thine Heart shall not be Grieved when thou givest unto him: Because that for this Thing the Lord thy God shall Bless thee in all thy Works, and in all that thou puttest thine Hand unto: For the Poor shall never cease out of the Land; therefore I Command thee, saying, Thou shalt open thine Hand wide unto thy Brother, to thy Poor, and to thy Needy in the Land. And, *Ver.* 8. *Thou shalt open thine Hand wide unto him, and shalt surely Lend him sufficient for his Need, in that which he wanteth.*

(3.) And no *Use* was to be taken for any Money so Lent, nor any *Pledge* taken for it; or if taken, to be Restor'd before the Going down of the Sun.

Deut. xxiv. 12, 13. *If the Man be Poor, thou shalt not sleep with his Pledge; in any Case thou shalt Deliver him the Pledge again, when the Sun goeth down.*

Levit. xxv. 35, &c. *If thy Brother be waxen Poor, and fallen in Decay with thee, then thou shalt Relieve him; yea, though he be a Stranger, or a Sojourner; that he may Live with thee: Take thou no Usury of him,*

him, or Increaſe--- Thou ſhalt not give him thy Money upon Uſury, nor lend him thy Victuals for Increaſe.

And the *Sanction* given to this *Law*, is, (*Ver.* 36.) *Fear thy God.* They were to truſt abſolutely in *God*, in His Bleſſing upon their Labours; and therefore to *Fear* leſt they ſhould, through any Act of *Covetouſneſs*, argue the leaſt *Diſtruſt* in *Him*, or to think that ſuch Acts of *High Charity*, and *Truſt* in *God*, and His *Bleſſing* upon their Obedience to His Commands, wou'd not yield them Greater *Increaſe* than their *Uſury*, or any Humane Methods cou'd be Deviſed.

IV. As God Requir'd our abſolute Dependence upon Him, as to *Neceſſaries* of *Life*, and *Protection* from our *Enemies*, in the Inſtances before told; ſo, to ſhew further, that it was not our own Endeavours to which we ow'd our Preſervation, He Reſerv'd to Himſelf Great Portions of our *Time*, to be Abſtracted from all Worldly Buſineſs, and Employ'd wholly in His Immediate Service, and Worſhip. 1. The Stated *Hours* of *Prayer*, *three times*

times every *Day*, (*Dan.* vj. 10. *Psal.* lv. 17.) The more Devout Extended it to *Seven* Times a Day, (*Psal.* cxix. 164.) Then ther was a *Morning* and *Evening-Sacrifice* every *Day*. 2. The *WEEKLY Sabbath*, or every *Seventh DAY*. 3. The *Feast* of *WEEKS*, after *Seven Weeks*, or *Sabbaths*, (*Levit.* xxiij. 15. *Deut.* xvj. 9.) 4. The *Feast* of every *Seventh MONTH*, which lasted for *Seven Days* together, (*Levit.* xxiij. 34, 36.) 5. Every *Seventh YEAR*, (before spoke of.) 6. The *Jubile*, after *Seven* of the *Sabbatical Years*, *i. e.* after 49 Years. Here we have a *Sabbath* of *Seven HOURS*, *DAYS*, *WEEKS*, *MONTHS*, *YEARS*, and of *seven* times *Seven Years*. All these Multiplications of *Sabbaths*.

And besides all these, ther were many other *Feasts*, (*Levit.* xxiij.) both *Anniversary*, and *Occasional*, which I stay not to Enumerate, because I Hasten to my Design'd Scope, that of *Tythes*.

As God requir'd a *Weekly* Seventh Part of our *Time*, besides many other *Monthly* and *Yearly Feasts* and *Fasts*:

So

so has He, for the same Reason, (to teach us to *Trust* and *Depend* upon *Him* for All that we have or expect,) Requir'd from us (as will be shewn) a Constant *Tenth* Part of our *Substance*, as a *Yearly* Tribute; besides many other *Offerings*, *Sacrifices*, *Charities* to the *Poor*, and Occasional Expences, which He did oblige us to, in His Service; for a Constant and daily Exercise of our *Faith* in Him: Without which, it wou'd *Decay*, and at last *Die*; as a *Body* without *Daily* Food.

It is said, that the *Just* do *Live* by *Faith*: And that they Grow *from Faith to Faith*. Which supposes a *Daily* Increase, and *Daily* Nourishment. Rom. i. 17.

Men cannot *Live* long upon one Meal, though never so Plentiful: And a Man is not said to *Live* upon a *Dainty*, which he but seldom Tastes. What a Man *Lives* upon, is his *Daily* Food. And the *Just* cou'd not be said to *Live* by *Faith*, if they Exerted only now and then some one *Heroical* Act of *Faith*; as *Abraham*'s Sacrificing his Son, and the like.

Nay, they cou'd not ſhew ſuch Extraordinary *Strength* of *Faith*, upon ſome Particular Occaſions, if they did not *Daily* Feed upon it, and Improve it. Such *Gigantick Faith* Grows not all at once: And the *Spiritual*, as well as *Bodily Activity*, is not Improv'd without Conſtant *Exerciſe*: That is it which makes *Perfect*, in *Thoughts* as well as *Actions*, in *Faith*, in *Love*, in Every thing. A *Giant* refreſh'd with *Wine*, ſhews *Miracles* of *Strength*: But one Draught of *Wine* gave him not that *Strength*, only ſtirr'd it up. So, upon ſome Great Emergencies our *Faith* is ſtirr'd up, like *Sampſon* to Rouſe it ſelf.

But we muſt learn to *Fight*, before we come to the *Battel*. If we have not a *Habit* of *Faith*, we can never Exert Great *Acts*: And *Habits* cannot be Acquir'd, without often Repeated *Acts*. To this End were *Tythes* and *Sabbaths* Inſtituted, to uſe us to *Frequent* and *Daily Acts* of *Faith*: And till we are well us'd to theſe, we can never Riſe to Higher. Therefore we ſee how Neceſſary it is to Us, to Improve theſe *ſmall Acts* of our *Faith*,

and

and *Trust* in *God*: For without Greater, we shall hardly arrive at *Heaven*.

And, for this Reason, all this that I have said, by way of Introduction, has not been Unnecessary, nor Foreign to the Subject in hand; for when I consider that the Chief Argument against *Tythes* is thinking them too much to Give to God, and proceeds from a *Diffidence* in Him, and a Trusting to *Second Means*, for our *Wealth* and *Prosperity*; it was necessary to Prepare the Way, by shewing how Great a Dependence God has all along Required from Us, upon Himself; and that our *Wealth* and *Health*, and all even *Worldly* Prosperity, is more to be attain'd by our Observance of His Commands, than by our own *Endeavours* or *Craft*: For that it is only His Blessing which maketh *Increase*, and giveth Success to whatever *Second Means*. All which was *wonderfully* Exemplify'd to Us, in the Insensible Multiplication of a Few *Loaves* and *Fishes*, by the *Blessing* of our *Saviour*, to Feed many Thousands. And it is such a Blessing of God upon our Honest Endeavours, which gives us Increase;

and that in every thing, in all and every Circumstance of our Lives, though we Perceive it not, but think foolishly, that all is the Effect of our own *Industry* and *Wit*: And we *sacrifice to our Net*, (as the *Prophet* speaks, *Habbak.* i. 16.) to those *Second Means*, by which *our Portion is Fat, and our Meat Plenteous.*

And this *Disease* and *Blindness* is so Rooted in Mankind, that ther is nothing in the World so hard to overcome, though nothing be so Necessary.

I say, Whoever considers this, will think that this Preparative was not without Cause; and will Excuse me to Enforce this yet somewhat further, but very Briefly.

SECT. II.

Judgments *upon* Distrust.

I Will therefore only add a few Instances of *God's Judgments* upon our *Distrust* of Him, in those Things

Things which He has Commanded Us.

1. He grievously Punish'd the *Israelites* Murmuring for want of Water, even when they were ready to Perish for Thirst, in a waste Wilderness, where, without a Miracle, ther was none to be had. And their several other Provocations in Distrusting His Power, though in their Greatest Extremities: Of which ther is an Admirable Recapitulation in *Psal.* lxxviij. where, *Ver.* 41. the Heighth of their Sin is summ'd up in *LIMITING the Holy One of Israel*; Stinting His Power, as if any thing were too hard for Him; and not Trusting *wholly* and *absolutely* to it, in all and every Case, wherein He has Commanded it, how *Desparate* and *Impossible* soever it shou'd appear.

And this Sin is brought down to us, and this very Example propos'd to us, 1 *Cor.* x. 10. And all these Passages of the *Israelites* shewn to belong to us, and to have *happen'd unto them, for Examples to us*; *and that they were written for our Admonition, upon whom the Ends of the World are come*, Ver. 11.

1. Now this Sin of which I speak was a *Fearfulness* and *Mistrust* in the *Power* or *Promises* of *God*; of which you may Read the full Account, in *Numbers*, *Chap.* xiii. and xiv. Ten of the Twelve Spies, who were sent to search out the Land of *Canaan*, were Discourag'd because of the Mighty *Giants* which they saw there, and the Strength of their High-Wall'd Towns. And upon their Report, the People also lost their Courage, and were afraid to go up against them. Which so Provok'd the Lord, that He struck these *Ten* Spies Dead upon the Spot; and Pronounc'd so Heavy a Curse upon the whole Congregation, that He kept them 39 Years after in the *Wilderness*, till all that whole Generation were Dead, (except only the Two Courageous and Believing Spies,) and their Children He brought into the Land. Nay, He had Destroy'd them, Children and all, and Rais'd of *Moses* a Greater Nation than they, had not *Moses* strongly Interceded for them. And it is observable that *Moses* Fasted and Pray'd as long (that is, 40 Days) to Attone for this Sin, as

for

for the *Idolatry* of the *Golden-Calf*, (*Deut.* ix. 25.) to shew that this Sin of *Diſtruſt* in *God*, is as Heinous as that of *Idolatry* it ſelf; and, no doubt, is the Reaſon that *Covetouſneſs* is called *Idolatry*: For the *Covetous Man* is he that *Truſts* in his *Riches*; and *Truſt* being the Higheſt Act of *Worſhip*, conſequently, we make that our *God*, wherein we *Truſt*. Epheſ. v. 5. Coloſ. iij. 5.

SECT. III.

Of Truſt *in* Riches.

1. HOW hard is it, not to *Truſt* in *Riches!* And it is very eaſily known when we do ſo: For while we have that wherein we *Truſt*, our Heart is at *Reſt*, and we *Fear* not. But when we want that wherein our *Truſt* is, we *Faint*, and are *Diſcouraged*. Now, Who is not *Diſcourag'd*, and Fears *Want*, when he has no *Money?* And, Whoſe Heart is not lifted up, and thinks himſelf ſecure, when he has Money enough? Who is not

apt to ſing the Rich Man's *Requiem*,
Luk.xij.19. *Thou haſt much Goods laid up for many Years; take thine Eaſe, Eat, Drink, and be Merry?* This made our Saviour Pronounce it as Impoſſible for
Mar. x. 24. thoſe who *Truſt in Riches* to enter in the Kingdom of God, as for a *Camel* to go through the Eye of a *Needle*. Indeed, it is impoſſible for any who Truſt in their Riches, and look from them for Peace Health and Happineſs, ſo much as to Underſtand, or have the leaſt Notion of the *Kingdom*, that is, the *Power* and *Government* of *God* over All things: Becauſe that whoever had a Juſt and True Apprehenſion of the *Sovereign Power* of the *Almighty*, muſt ſee that all *Second Cauſes* were ſo Abſolutely in His Hands, as that they had no *Force* or *Virtue* at all but what He gave them; And therefore, that ther was no *Truſt* or *Dependence* at all upon any of them, or all together; but upon their *High* and *Irreſiſtible DISPOSER* alone.

Alone: For if they receive All their *Virtue* from *Him*, it is His Power *Alone*, not *His* and *Theirs* together: And

And He will not *Give His Glory to Another.* He must have *All* our *Heart*, or *None*. Therefore he said, *Ye cannot serve God and Mammon.* He is a *Jealous* God, and will admit of no *Rivals*. Isa. xlij. 8. Matt. vj. 24.

2. But this is for our Good, not that He wants our Poor Service; for if we bring any thing else to Rival *Him* in our Hearts, it is our own Misery; and if we place our *Love* and *Dependence* upon any thing else than *God*, we are sure to be Disappointed, because nothing else can afford any Satisfaction, not only against His Will, but there is nothing that has any *Desirable* or *Profitable* Quality, but what it receiv'd from God, not only at first, when He *Made* it, but every Minute that He *Conserves* it; without which, it would immediately fall into its first *Nothing*. So that not only he who seeks to be Happy against God's Will, in a Direct Manner, by Sinning *Presumptuously*, and, as it were, Entring the Lists against Him, *Plundering*, and *Stealing*, and *Killing*, to get *Riches*, is greatly mistaken when he thinks that the *Riches* which he has so acquir'd,

quir'd, and wherein he takes Delight, have, in themselves, any *Virtue* or *Beauty:* But God gives it them, and gives them to him for his Greater Punishment, and the Greatest of all Judgments, to give us leave to stray from *God*, and set up our Rest in what must Fail us, and leave us Miserable for ever. I say, this is not only the Case of those Open and Professed Sinners, before spoke of, who Provoke God to His Face; but likewise

Psal. x. iij. of *all the Covetous, whom God abhorreth.* Of all who *Trust* in their *Riches* and Depend not absolutely and solely upon *God* for their *Daily Bread*, for all the *Necessaries* and *Comforts* of *Life* and for every thing else, as well in Relation to *This World*, as *That which is to come.*

Of all the *Principalities* in Hell ther is none like *Mammon*, who Dar *Rival GOD* to His Face; ther none who has Rebell'd with th Success; and Made such Havock o the Souls of Men.

Therefore God has, from the Beginning, Guarded us, with Greate Caution, against this *Devil.* He ha

commanded

commanded him to be *Sacrific'd* upon His *Altar*, and made that a Part of the *Worship* of GOD.

SECT. IV.

That some Part of our Substance *is Due to God, as an Act of* Worship.

1. WE are not only to *Worship* God with our *Lips*, and give Him *Praises* with our *Tongue*, which is but an *Inferiour* and *Contemplative* Worship; But He has Requir'd that we shou'd Pay Him an *Active Honour*, that is, *Worship* Him, with our *Substance*. Prov. iij. 9. Eccluſ. xxxv. 8.

This is a Neceſſary Part of that *Glory* which we muſt give to *God*; and as much *Preferable* to *Verbal* Praiſes, as *Deeds* are more than *Words*. The *Pſalmiſt* Deſcribes this Plainly, *Pſal.* xcvj. 8. *Give unto the Lord the Glory due unto His Name*, or, *The Glory of His Name*, as our *Margin* reads it. What is that *Glory?*

The

The next Words shew it, *Bring an Offering, and come into His Courts.*

Exo. xxiij. 15. Ch. xxxiv. 20. Deut. xvj. 16, 17. Hence that Command is so oft Repeated, That None shou'd appear *Empty* before the Lord.

When we Approach to *Worship GOD*, we must *Sacrifice* more or less of our *Mammon* before Him; to shew that we Depend upon *God* for our whole *Subsistence*, and that *Mammon* is not *that God*: But we offer him up as a *Sacrifice* to another *God*, to a *Greater* than he.

2Sam.xxiv. 24. *I will not offer unto the Lord my God* (said *David*) *of that which doth Cost me Nothing.*

But I will not Labour this Point further, because I suppose that I shall have none to oppose me.

For All *Christians* do Grant, that *some Part* of our *Substance* is Due to God. Nay, this is a Notion wherein *All Mankind* do agree, and have done, at *All Times*, since the Beginning of the World. No Nation was ever so Barbarous, that did not *Sacrifice* to some God or other. And though the Outward *Typical BLOODY Sacrifices* have ceas'd among

among *Christians*, since *Christ*, the True and only *Propitiatory Sacrifice*, offer'd His own *Blood* for Us upon the Cross; yet, I hope, ther is not any *Christian* to be found, who thinks that we are therefore Releas'd from the Command of *Honouring the Lord with our Substance*, and Disposing of *some Part* of our *Money*, though not in *Beasts* for *Sacrifice*, yet in the *Service* of *God*, which never did Consist *wholly* in the Sacrifice of *Beasts*. Ther are, and ever were, other Parts of His Worship; and from which we are not Releas'd: For, as *Irenæus* proves, (*Adverſ. Hæreſ.* l. 4. c. 34.) Ther are *Offerings* and *Sacrifices* under the *Gospel*, as well as under the *Law*, that the Command is not Abolish'd; only the Species of some are Chang'd.

It being therefore Granted, That *some Part* of our *Substance* is Due to God, let us proceed to Enquire what that *Part* is; or whether God has left us wholly at loose, to give what *Part* we Please, and in what *Manner* we think fit.

2. This

2. This being a Part of God's *Worship*, it cannot be Paid, after our *Fancies*, but as *God* has Appointed it. To Give *Alms* to a Poor Man, is an Act of *Charity*, and Commanded by God; But it is not a *Direct* Act of *Worship* or *Devotion*. Every Good Act we do, whether of *Mercy* or *Justice*, or any other *Morality*, is, and may be Construd *Consequentially* to be a *Worship* of *God*, as being done in Obedience to His Command: And thus every Act of our Life may be counted an Act of *Worship*, because *Whether we Eat or Drink or whatever we do*, we are Commanded to *do All to the Glory of God*. But all these Acts have ever been Distinguish'd from the Acts of *Direct* WORSHIP, which are to be Regulated strictly, according to the *Positive* Command of God, in *Scripture*; from which we must not Depart, either to *the Right Hand, or to the Left*; neither *to Add to it, or Diminish from it*. But in *General* Actions of *Morality* we are left to the *General* Guidance of our own *Reason*, according to the *General* Directions of the *Scripture*

1 Cor. x. 31.

Deut. v. 32.

Ch. xij. 32.

and

and the *Ordinary* Assistances of the *Holy Spirit*; and to the Performance of which, *General* Promises are annexed.

But in the more *Direct* Acts of *Worship*, which are *All* Commanded by *Revelation*, we are Limited Precisely to what is so *Revealed*; and ther are *Particular* and *Peculiar Promises* annexed to the Performance, and a more than *ORDINARY Assistance* and *Participation* of the *Holy Spirit* of *God*.

Therefore, what Part of our *Substance* God has Reserv'd as a Part of His *Worship*, is not to be Reckon'd among Bare Acts of *Charity*; but must be *Offer'd* in such *Manner* and *Method* as He has Commanded.

This being Premised, we will now see whether any Determinate *Quantum* of our Estates has been Reserv'd by God, as *Sacred*, to Himself.

SECT.

SECT. V.

Of the Determinate Number of a Tenth, *under the* Law.

THE *Cabaliſts* make many *Myſteries* in this *Number*. It is the Completion of all Single Numbers, and the firſt Number of *Increaſe*; by which all Nations do Multiply: And therefore ther ſeems to be even ſome *Natural* Aptitude in this Number, beyond that of any other; which forces all Mankind, without Concerting, to Multiply by it. And being thus, in many Reſpects, the moſt Perfect of Numbers; the Firſt and Laſt of Numbers, comprehending all *Single* Numbers, and Multiplying them *in Infinitum*; it ſeems the moſt Fit and Proper Number, wherein to Pay our Tribute to God, who is the *Firſt* and the *Laſt*, and *Multiplies* all we have unto us; by this acknowledging, that All we *Enjoy*, and all our *Increaſe* is His, and comes from Him.

Ther are *Cabaliſms* upon this Number; as to the *Decalogue*, comprehending

hending all *Duty*; and the Ten *Candlesticks* in the *Temple*, (1 *Kings* vij. 49.) representing the Ten *Severities* and *Mercies* (as they reckon them) of God; and the *Holy Seed* is called a *Tenth*, *Isa.* vj. 13. They tell us, that ther is a *Mytholology*, not only in the *Quantum* or *Number* of the *Tythe*, but in the *Manner* of its Payment; *viz.* The *People* were to Pay the *Tenth* to the *Levites*; and the *Levites*, the *Tenth* of their *Tenth* to the *High-Priest*. They say that the *People* do represent the *Corporeal* Part of *Man*; the *Levites*, the *Animal*; and the *High-Priest*, the *Spiritual*, which is the *Highest*: And that as the *People* fed the *Levites*, by Paying their *Tythe* to them; and the *Levites*, in the same manner, fed the *High-Priest*; so, in *Man*, the *Corporeal* Part feeds the *Animal*, and the *Animal* feeds the *Spiritual*. But I leave these Allusions; and whatever Truth ther may be in them, yet I lay no Stress of my present Argument upon them. I Enquire not now after *Tythes*, upon account of the Reasons, either *Natural* or *Cabalistical*, for the Fitness of that *Num-*

ber above any other. But I desire to follow *Matter of Fact*, and see what *God* has Appointed; for if that can be found out, it Determines our Obedience, more *Positively* and *Certainly* than a Thousand Conjectures or Contrivances of our own.

Let me only observe, that *Ten* being the utmost Number, it is the *least* Proportion that cou'd be Reserv'd; for *Nine* wou'd be a Greater Proportion of our Goods, and *Eight* a Greater than that, *&c.*

But now, to follow the *Clew* of *Matter of Fact*, by which I intend to Determine this Cause of *Tythe*; It is in the first place, very Evident, That a *Tenth* Part of all *Increase* was Reserv'd, as such, under the *Law*; And that it was to be offer'd to the *Priests* not only as a Maintenance to them, but as an *Offering* unto the *Lord*, in the same Nature as other *Offerings* and

Num. xviij. 24. *Sacrifices: The Tythes of the Children of* Israel, *which they offer as an Heave Offering unto the Lord.*

Lev. xxvij. 30. *All the Tythe of the Land, whether of the Seed of the Land, or of the Fruit of the Trees, is the Lord's; it is Holy unto the Lord.* Thith

Thither ſhall ye bring your Burnt-Offerings, and your Sacrifices, and your Tythes, and Heave-Offerings of your Hands, and your Vows, and your Free-Will-Offerings, and the Firſtlings of your Herds, and of your Flocks. Deut. xij. 6.

Here the *Tythes* are reckon'd in the ſame Rank with the *Sacrifices* and other *Offerings*, and *Vows*, as *Holy* unto the *Lord*: As they are again, *Deut.* xxvj. 13. where they are called, *The Hallowed Things.* And hence the Subſtraction of *Tythes* is called a *Robbing of God*; and that equally with the Subſtracting of the other *Offerings* of the *Lord*.

Will a Man Rob God? Yet ye have Robbed Me: But ye ſay, Wherein have we Robbed Thee? In Tythes, and Offerings. Ye are Curſed with a Curſe; for ye have Robbed me, even this whole Nation. Mal. iij. 8, 9.

SECT. VI.

A Tenth *Requir'd before the* Law; *ſhewn in* Abram, *and* Jacob.

BUT now it Remains to be known whether this was a Particular Inſtitution only to the *Jews*, under the *Law?* Or whether it had a more Ancient Riſe? And how Ancient?

That it was before the *Law*, it is Gen. xiv. 20. Evident from the Example of *Abram*, who Paid *Tythes* to *Melchiſedec*; Ch. xxviij. 22. and of *Jacob*, who Vow'd his *Tythes* to God.

I. But ther are Objections againſt theſe two Inſtances: 1. As to *Melchiſedec*. Abram. It is ſaid, That the *Tenth* Part which *Abram* gave to *Melchiſedec*, was not any thing that was Due to *Melchiſedec*, nor given to him under the Notion of *Tythe*, nor to him as he was a *Prieſt*, but that it was only a Voluntary *Boon*, or *Gratuity*, which *Abram* gave to him; and that it might have been an *Eighth*, a *Ninth*, a *Twelfth*, a *Fifteenth*, or any other Part *Abram* had Pleas'd.

Anſw.

Anſw. All this Pretence is overthrown by what is ſaid in the vij *Chapter* of the *Epiſtle* to the *Hebrews*, where, *Ver.* 4. the *Apoſtle* argues the *Greatneſs* of *Melchiſedec* above *Abram*, from *Abram*'s Paying of *Tythes* to him. *Now Conſider* (ſaith the Text) *how Great this Man was, unto whom even the Patriarch* Abram *gave the Tenth of the Spoils.* But if it had been only a *Gratuity* or *Free Gift* from *Abram*, it wou'd have argu'd the *Greatneſs* of *Abram* above *Melchiſedec*; for the *Giver* is *Greater* than the *Receiver.*

But when any thing is paid as a *Tribute*, or a *Rent* Due, it argues the *Greatneſs* of the *Receiver* above that of the *Payer.* And therefore, unleſs *Abram* paid his *Tythe* to *Melchiſedec* as a *Tribute* Due to him, the *Apoſtle*'s Argument is ſo far from being Concluſive, that it operates quite Contrary to that Inference which the *Apoſtle* made from it, and Proves the *Greatneſs* of *Abram* above *Melchiſedec*; whereas the *Apoſtle*, in this *Verſe*, and *Ver.* 7. puts it *without all Contradiction*, that *Abram* was

the *Less*, and *Melchisedec* the *Greater* and the *Better*.

And this was not a *Personal* Comparison betwixt them; but the Preference given to *Melchisedec* was in respect of his *Character*, because he was a *Priest*, whose *Office* it was to *Bless*, in the *Name* of the *Lord*. Thence St. *Paul* argues, That *without all Contradiction, the Less is Blessed of the Better*.

Again, *Ver.* 9. The *Apostle* argues the *Preference* of the *Melchisedecal* Priesthood before that of *Levi*, because *Levi*, in his Father *Abram*, paid *Tythes* to *Melchisedec*.

Here, 1. it is Establish'd, that those who *RECEIVE Tythes*, are *Greater*, and of *Higher Dignity*, than those who *PAY* the *Tythes* to them.

2. It is hence made Manifest, That the *Tythe* which *Abram* paid to *Melchisedec*, was Paid in the true Notion of *Tythe*, as *Tythe*, and a *Tribute* which was Due to *Melchisedec*, as he was *Priest* of the *Most High God*. For if it had not been Paid as *Tythe*, how cou'd *Levi* have been said to have Paid *Tythes* in *Abram*?

And

And the Word is obſervable, *v.* 6. ἀποδεδεκάτωκε, that is, *Melchiſedec* Tythed *Abram*; *i.e.* Put him under *Tythe*, or Exacted it from him, as his *Due*. The *Vulgar* Tranſlates it, *Decimas ſumpſit ab Abram*: He *Took* Tythes from *Abram*.

3. And becauſe it was Part of the *Prieſt*'s Office to Receive *The Lord's Tythe*, a *Receiver of Tythe* and a *Prieſt* are Terms Synonimous. Thus, in this ſame Chapter, *Heb.* vij. it is ſaid, *v.* 8. *Here Men that Die Receive Tythe*; (that is, Under the *Law*, the *Prieſts* were *Mortal*, and therefore ther was a Neceſſity of their ſucceeding one another;) *But there*, (that is, in the Caſe of *Chriſt*, Typify'd by *Melchiſedec*) *He* (*i. e.* Chriſt) *Receiveth them* (Tythes) *of whom it is witneſſed that he Liveth*, *i. e.* Liveth for Ever, and ſo is not to be ſucceeded by any other *High-Prieſt*. And He Ever Liveth, to *Receive* our *Tythe* for Ever; that is, for Ever to be our *High-Prieſt*; for a *Prieſt*, and a *Receiver* of *Tythe*, are here made to be the ſame. *He* (Chriſt) *Receiveth them* (the *Tythes*;) that is, in the

Language of this Text, *He* (Christ) *is our Priest.*

And in Repeating the same thing over again, *Ver.* 23. the Word *Priests* is put for those who are call'd *Receivers of Tythe* in the 8th *Verse*; for speaking of the Mortality of the *High-Priests* of the Tribe of *Levi*, it is expres's'd thus in the 8th *Verse*, *Here Men that Die Receive Tythes:* And *Ver.* 23. it is thus worded, *They were many Priests, because they were not suffer'd to Continue by reason of Death.* And then when, in the Comparison the *Eternity* of the *Priesthood* of *Christ* is set forth, it is said, *Ver.* 24. *Because He continueth Ever, He hath an Unchangeable Priesthood:* Which is Expressed, *Ver.* 8. by saying, That He Ever *Liveth* to *Receive Tythes:* Which is the same as being a *Priest*, as the Text runs, *But there He* (Christ) *Receiveth them,* (Tythes) *of whom it is witnessed that He Liveth.*

So that as a *Sacrificer* and a *Priest* are the same, because none have a Right to *Sacrifice* but the *Priests*, a *Receiver* of *Tythes* is as Synonimous to a *Priest*, for the same Reason, because

cauſe none other but the *Prieſts* only, have any Right or Title to Receive the *Tythes* of *God*: For, as before-ſaid, *Tythes* are Part of the *Offerings* to *God*, Part of his *Worſhip*, and therefore to be Paid, as ſuch, into the Hands of his *Prieſts* only, as all other of His *Offerings* and *Sacrifices* were.

This ſhews the Folly of thoſe who wou'd have theſe *Tythes* paid to *Melchiſedec* as *King*, and not as *Prieſt*; Becauſe he is call'd *King* of *Salem*, as well as *Prieſt* of the *Moſt High God*.

Anſw. 1. The Argument of the *Apoſtle*, *Heb.* vij. runs wholly upon his *Prieſthood*: And Drawing a Parallel betwixt his *Prieſthood*, and that of *Aaron*. And ſhews that our *Saviour* was a *Prieſt* of his *Order*, which was a *Superiour Prieſthood* to the *Leviti-cal*. He does not ſay that *Chriſt* was a *King*, but a *Prieſt* after the Order of *Melchiſedec*.

And how did *Levi*, in *Abram*, pay *Tythes* to the *King* of *Salem*? Did this make all the *Poſterity* of *Abram*, the whole Nation of the *JEWS*, *Subjects*, or *Tributaries* to a Foreign *King*? And why is it ſaid, That *Levi* paid

paid *Tythes*, more than any other of the *Posterity* of *Abram*?

It is Plain, That a Comparison was here made betwixt the two *Priesthoods*; that of *Melchisedec*, and that of *Levi*. And *Levi*'s Paying *Tythes* to *Melchisedec*, is brought as an Argument that the *Priesthood* of *Melchisedec* was *Superiour*: For, *Without all Contradiction*, (says the *Apostle*) *the Less is Blessed of the Better*. And thence infers, that *Melchisedec* was *Greater* than *Abram*, whom he *Blessed*: Which cou'd not be, if he *Blessed* him only as a *King*; that is, *Wished well* to him, or *Pray'd* for him; for that an *Inferiour* may do to his *Superiour*: But to *Bless* in the *Name* of *God*, and by Virtue of his *Office*, belongs to *Priests*, and not to *Kings*. And of such *Blessing* the *Apostle* here Speaks, and Argues from it: Which is no *Argument*, nor *Sense*, if it be not thus Understood.

It is true, That originally the *Priesthood* was join'd with the *Regal* Power, and *Kings* were *Priests*, as *Melchisedec* here. And we have many Later Instances in other Nations, of the same.

ſame. Whence Aroſe that Miſtake in ſome, That *Tythes* were paid to *Kings*, as *Kings*; not conſidering that this was a *Tribute* paid to them as *Prieſts*. And if *Kings* have Preſerv'd a *Tenth* to themſelves, out of Lands they Gave to their *Subjects*, as any other *Landlord* may do; Or if *Kings* Exacted a *Tenth*, by way of *Tax*, or ſuch a *Tax* was given to them; yet this is not the *Tythe* of *God*, concerning which we now Speak; for that, being a *Sacrifice*, was to be Given only into the Hands of the *Prieſts*, it being Part of our *Worſhip* of *God*. And ſuch was the *Tythe* paid by *Abram* to *Melchiſedec*; For how did he owe him that *Tribute*, as *King* of *Salem*? Or how was that an Expreſſion of *Abram*'s Thankfulneſs to *God*, for the Great *Victory* he then Obtain'd? Which Paying the *Tythe* of the *Spoils* to *God*, by the Hands of His *Prieſt*, was: And the *Bleſſing* of *God*, pronounc'd by the *Mouth* of His *Prieſt*, was His *Acceptance* of it, and Aſſurance of His *Favour* to *Abram*.

II. Mr. *Selden* endeavours to Enervate this Example of *Abram*, by Criticiſing *Hiſtory of* Tythes, c. 1. n. 1.

ticising upon the Word ἀκροθίνια, *Ver.* 4. which is Translated *Spoils*. And thence wou'd infer, That *Abram* gave to *Melchisedec* only the *Tythe* of the *Spoils* which he had taken.

Answ. If this Criticism were just it proves nothing but that *Spoils* taken in *War*, are *Tythable*, as well as any *Profits* gain'd by our *Labours*, in *Peace*.

For the Reason will hold strongly for the *Tything* of the Increase of our *Fields*, and other Fruits of *Peace*. And they were more Generally *Paid* and more Expresly *Reserv'd*, than the *Tythes* of the *Spoils* of *War*. Though the *Tythe* of *Spoils* were Paid, and acknowledg'd as Due to *God*, even by the *Heathens* themselves, as shall be shewn in its Place.

Therefore this *Criticism* of Mr. *Selden*'s, instead of an Objection, does more strongly Enforce the Obligation of *Tythes*, and Extends them farther than if the Word ἀκροθίνια were suffer'd to mean, what it truly does, the *First-Fruits*, the *Choicest* and *Best Parts*. It signifies Literally, *the Tops of Heaps*; which being Generally the *Best* and *Choicest*

Choiceſt Part of the *Heaps* were taken for the *Firſt-Fruits*, or *Tenths* Due to *God*, of whatever Sort; and not only the *Tenth* of *Spoils*. For *Suidas* tells us, That it means the *Tenth* of the *Product* of the *Field*, and of *Merchandiſe*, as well as of *Spoils*. The *Etymology*, or *Common Acceptation* of the Word in the *Greek* Authors, having no relation at all to *Spoils*, but much rather to the Gathering in of the *Harveſt*, where the *Sheaves* and *Corn* are put in *Heaps*, and the *Tythe* taken from the *Top*, or *Beſt* of the *Heaps*: Or (as *Suidas* gives another *Etymology* of the Word) to the *Heaps* of *Merchants Goods*, upon the *Sea-Shore*, when they are *Imported*, out of which the *Tythe* was taken, as of the *Product* of the *Fields*. But, in no Acceptation of the Word Ἀκροθίνια, has it any ſort of Relation to *Spoils*, more than to any other *Tythable* Thing; nor indeed, ſo much: It is apply'd to *Spoils* only in a *Secondary* and *Borrow'd* Senſe; but, in the *Primary* and moſt *Uſual* Acceptation of the Word, it is underſtood of *Tythes*.

But

But of *Spoils*, Mr. *Selden* confesses that *elsewhere* (than in this Text) it *rarely occurs in this Sense*.

Nor can it be Restrain'd only to the *Tythe* of *Spoils* in this *Chapter Heb.* vij. For it is said, *Ver.* 2. That *Abram* gave to *Melchisedec* a *Tenth* Part, *and* [illegible] *of All*: And this is before any Mention was made of the *Tythe* of the *Spoils*, only in the General Description of *Melchisedec* and *Abram*. That of the *Spoils* comes in afterwards, as a Particular Instance *Ver.* 4. and cannot, by any Necessity of Construction, Limit the *and* [illegible] *of All things* in the 2d *Verse* of which it is said that *Abram* gave the *Tythe* to *Melchisedec*. Though, if it did it wou'd (as before has been said) only Prove that *Tythes* were Due out of *Spoils*; but not that they were not Due out of other things. And the Universal Custom of Paying *Tythes* out of *other things*, as well among the *Gentiles* as the *Jews* (which will be shewn) is sufficiently Convincing, that nothing which can be Inferr'd from the Text above-quoted, can Limit the Payment of

Tythes

Tythes only to that of *Spoils* taken in *War*.

Mr. *Selden* himself confesses, That Ἀκροθίνια *signifieth also* First-Fruits, *or the* Chiefest Parts, *Sacred to the Gods among the* Gentiles (says he) *and* ἐκ τῶν ἀκροθινίων *hath, in that Sense, been turn'd here, by* de Præcipuis, *in the Vulgar*. Thus he.

Here is a great Authority which he does not answer; That the Payment of *Tythes* mention'd in this *Text*, cannot be Limited to that of *Spoils* only: For, in the *Vulgar*, there is no Mention at all made of *Spoils*; but the Word Ἀκροθίνια, which the *English* renders *Spoils*, is more Literally Translated *de Præcipuis*, i. e. *of the Chief*, or *Principal*. In which Sense, the Text runs thus; That *Abram* gave to *Melchisedec* the *Tythe* of the *Chief* and *Principal* Things, or out of the *Chief* and *Principal* Parts. And Mr. *Selden* confesses, that the *Greek* Word Ἀκροθίνια does very well bear this Interpretation. Only he makes this Objection against the Sense of the *Text*, as render'd by the *Vulgar*; *Can it be thought* (says he) *that he gave*

Tythes

Tythes of the Beſt Parts only? How ſtands *that with Giving Tythes of All?* Very well; *i. e.* By Giving *Tythes* of *All*, out of the *Beſt* Parts; which was the Cuſtom: And it was thought a Neglect of God, to Pay His *Tythe* out of the *Worſt* Parts, and not out of the very *Beſt*. And Mr. *Selden* owns, that the *Syriack* and *Arabick* Tranſlations of *Heb.* vij. 2. are *Expreſly* ſo; *i. e.* That *Abram* gave *Melchiſedec* the *Tythe*, not only of the *Spoils*, but *of All that he had*. And that this was the *Ordinary Gloſs* of *Solomon Jarchi*, upon theſe Words in *Gen.* xiv. 20. Againſt all which he oppoſes, That *Joſephus*, and the *Targum* of *Jonathan Ben-Uziel*, ſay, that *Abram* gave to *Melchiſedec* the *Tythe* of the *Spoils*.

But this is no Contradiction to the other: For if he gave him *Tythes* of *All that he had*, he gave the *Tythe* of the *Spoils* likewiſe.

III. Mr. *Selden* (*c.* 1. *n.* 2.) ſquints an Objection againſt *Abram* and *Jacob*'s Paying *Tythe*, as ſuppoſing them to be *Prieſts*. He ſuppoſes *Melchiſedec* to have been *Sem*, and conſequently an *Elder*, and a *Superiour Prieſt*

to

to *Abram*. But perhaps he thought it Inconsistent for one *Priest* to pay *Tythe* to another *Priest*, though of a Superiour Order: And hence wou'd not have it thought that *Abram* paid *Tythe*, though he gave a *Tenth* Part; *i. e.* that he did not give it under the Notion of *Tythe*, or a *Tribute* Due to *Melchisedec*, as his *Superiour*.

But the *Superiority* of *Melchisedec* above *Abram* is largely Argu'd, *Heb.* vij. And under the Law, the *Levites* were to Pay a *Tenth* of their *Tythe* to the *High-Priest*. And, if, in this Sense, *Abram* (upon Mr. *Selden*'s Supposition) pay'd *Tythe* to *Melchisedec*, then Δεκάτην ἀπ' Ἀκροθινίων, *Heb.* vij. 4. is Literally the *Tenth* of the *Tythe*; for Ἀκροθίνια, as before observ'd, signifies *Tythe*: And so rarely does it signifie *Spoils*, that except in this *Text* (if it be so meant there) Mr. *Selden* can find but one Instance, amongst the *Greek* Authors, where it is taken for *Spoils*; at least, this must be Granted, that *Spoils* is but a *strain'd* and very *unusual* Signification of the Word. And *Abram*, supposing him a *Priest*, paying *Tythe* to *Melchisedec*, Num. xviij. 26.

argues the *Superiority* of the *Prieſthood* of *Melchiſedec*; after which *Order* of *Prieſthood*, and not after the *Order* either of *Abraham* or *Aaron*, our Lord *Chriſt* was *Conſecrated*. And this will Infer all that the *Apoſtle* argues, from *Abram*'s Payment of *Tythes* to *Melchiſedec*, *Heb.* vij. as much as if *Abram* were then a *Lay-Man*.

And he might *then* be a *Lay-Man* though he were a *Prieſt* afterwards. For he was then only *Abram*; it was before the *Covenant* God made with him, and the Alteration thereupon of his Name into *Abraham*, *Gen.* xvij. whereby he was conſtituted *The Father* of the *Many Nations* of the *Faithful* to come. But theſe Things concern not our Preſent Enquiry: Therefore let us Proceed.

Gen. xxviij. 22. IV. The Second Inſtance above mention'd for *Tythes*, is that of *Jacob*: Againſt which it is Objected, That this was only a *Vow*.

Jacob. *Anſw.* It was a *Vow*; But not therefore *only* a *Vow*. Men often, almoſt commonly *Vow* that which is their *Duty* to do, without Reſpect to the *Vow*: As, to *Vow* to ſerve God, mo

more faithfully than we have done before. Thus, in this same *Vow* of *Jacob's*, he *Vows* that *The Lord shall be his God*. Will any say that *The Lord* was not *his God* before?

And indeed, this of *Dedicating* the *Tythe* to *God*, was no more than a further Declaration that the *Lord* was his *God*: Becauſe Offering of *Tythe* was a Part of the *Worſhip* of *God*. And therefore *Jacob* did, by this, Declare that *The Lord* only ſhould be his *God*, becauſe he would Offer his *Tythe* only unto *Him*.

It was the Cuſtom of the Nations among the *Heathen*, to Offer their *Tythes* to the *God* whom they *Ador'd*: And therefore, ſome Offer'd their *Tythes* to *One*, and ſome to *Another* of their *Falſe Gods*. But *Jacob* here *Vows* to *The only True God*, That He only ſhall be his *God*; and that he will Offer his *Tythes* to none other *God*, but to *Him* alone.

For to whom we Dedicate the *Tythe*, we acknowledge to have Receiv'd the other *Nine* Parts from him; of which, the Offering of the *Tenth* is a ſolemn Acknowledgment.

And the *Vowing* or *Dedicating* them, though *Due* before, was Customary with the *Jews*, as well as the *Heathen*; for so it is commanded, *Eccl.* xxxv. 9. *Dedicate thy Tythes with Gladness.* And none will say, that they were not *Due* among the *Jews*, even before their *Dedication* of them.

SECT. VII.

That the Gentiles *did Pay* Tythes *to their* Gods.

I. THE Great Opposer of *Tythes*, the Learned Mr. *Selden* cannot Deny this: But in his *History of* Tythes, *cap.* 3. he Endeavours to Lessen this as much as he can, by offering some of his Conjectures: 1. That they were Pay'd only by Particular *Vows*. 2. Not by any *Law* Enjoining them. 3. Not *Generally*. 4. Not *Yearly*. 5. Only to some Particular God; as, among the *Romans*, to *Hercules*, *&c.* 6. Only of some Particular Things, not of all our Increase of every sort.

In every one of which Particulars, he has been ſufficiently Confuted by ſeveral Learned *Anſwers* which have been made to that Book of his. Dr. *Comber*, laſt of all, has *Collected* theſe, and *added* to them. And put that Matter (I think) paſt a Reply.

But I intend not to trouble the Reader with a Repetition of any of theſe: Becauſe what Mr. *Selden* himſelf allows is abundantly ſufficient to my Preſent Purpoſe. And indeed to Confute himſelf in every one of theſe *Heads*, to which I have reduc'd all his Pretences whereby he Endeavours to invalidate the Practice of the *Gentiles* from being a Teſtimony to the *Divine Right* of *Tythes*.

For However they paid their *Tythe*, 1. Whether of *Every thing*, or only of *Some ſorts* of their Encreaſe? 2. Whether to *one* or to *more* of their Gods? 3. Whether *Annually*, or *Occaſionally*? 4. Whether *Generally*, or only the *Devouter* ſort? 5. Whether thereunto Requir'd by their *Municipal* Laws, or not? Or, 6. Whether with, or without a Particular *Vow*? Yet this remains uncontroverted, upon either

side of these Questions, That the No-
tion of *Tythes*, as being due unt
some *God* or other, was receiv'd a
mong the *Gentiles*, and that, tim
out of Mind; which is all the Use
have, at Present, to make of thi
Custom, or *Tradition* of the *Gentile*
And of which I will shew the For
in summing up the Evidence.

In the mean time, let me enlar
so far as to shew the Reader how
Selden himself do's yield the Cause
all these Captious Questions which
puts in Prejudice to the *Divine Ri*
of *Tythes*.

II. But first I must obviate a Mista
which may arise from the Use of t
word Ἀπαρχαὶ *First-fruits*. For th
in the *Levitical* sense of the word,
is distinguished from the *Tythes*, b
cause ther were Particular *First-fru*
distinct from the *Tythe*, Reserv'd
the *Levitical* Law, yet in the *Profa*
Writings, *First-fruits* and *Tenths*
Generally understood to mean t
same thing: Because, as Mr. *Seld*
confesses (*c.* 3. *n.* 3.) the *First-fru*
were paid in the Proportion of
Tenth Part. And the *Tenths* we
pa

paid out of the *Firſt-fruits*, or *Choiceſt* of the Whole. Whence theſe Terms of *Firſt-fruits* and *Tythes* became ſynonimous.

And tho not *Always*, yet *Often* they are taken to mean the ſame thing, even in the *Sacred* Writings. And the Reaſon is this; Ther were *Two* ſorts of *Firſt-fruits* under the *Law*; of which the one was the *Tenth*, and the other was not. The firſt ſort we find *Levit.* xxiij. 9, *&c.* where it is commanded, that at the Reaping of their Fields, they ſhould bring a *Sheaf* or *Handful* of the firſt of the Harveſt unto the *Prieſt*, to be offered before the Lord; and before this was done, they were Prohibited ſo much as to taſte even of the *Green Ears*, Ver. 14.

Theſe are called *The Firſt of the Firſt-fruits*, Exod. xxxiv. 26. But when the Full Harveſt was brought in, then the *Tenth* Part of the whole was taken out of the *Firſt* or *Choiceſt* Parts. And before this *Tenth* was offer'd, it was not Lawful for the Owner to Convert any of the *Nine* Parts to his own uſe. And therefore theſe *Tenths* were the *Firſt-fruits* of the

Harveſt. *Firſt* offer'd to God before any of the Remainder cou'd be diſpos'd of; and which likewiſe conſiſted of the *Firſt* or *Principal* Parts of the *Harveſt*. Thus the *Tenths* were always *Firſt-fruits*: But the *Firſt-fruits* were not always *Tenths*. Tho this *Second* ſort of *Firſt-fruits* were always *Tenths*. The *Præmeſſum* or *Præmetium* of the *Romans* before *Harveſt*; and their *Flori-feſtum* after Harveſt, both dedicated to *Ceres*, do reſemble theſe two ſorts of *Firſt-fruits*.

But the *firſt* of the *Firſt-fruits* were not paid out of all thoſe things which were *Tythable*; and, in thoſe Caſes the word *Firſt-fruits* did expreſs only the *Tenth*. Thus the *Tenth* of the *Tenth* which the *Levites* were to pay to the *High-Prieſt*, is call'd by the Name of *Firſt-fruits*; and the Meaning of that Name is explain'd in the *Vulgar* Tranſlation of *Numb.* xviij. 26. *Primitias offerte Domino, id eſt, Decimam partem:* i. e. *Offer to the Lord your Firſt-fruits, that is the Tenth part.* And this *Tenth* is call'd *Firſt-fruits* in the *Greek*, Ἀπαρχαὶ, *Ver.* 29. and 30. In both which laſt *Verſes* our *Engliſh* render

renders it *the Beſt*, and likewiſe the *Vulgar*, *Optima & Electa*. And the LXX mean the ſame by Ἀπαρχαὶ *Firſt-fruits*; for they being commanded to be given of the very *Beſt*: hence the word *Firſt-fruits* became likewiſe a Term for the *Beſt* and *Choiceſt* things.

And that the *Heathen* had the ſame Notion of *Tythes* and *Firſt-fruits* being the ſame, Mr. *Selden* do's not conceal, but gives Authority for it, and ſhews that their *Offerings* to their *Gods* were call'd Δεκατοφόροι Ἀπαρχαὶ, that is, *Firſt-fruits* in *Tenths*. A Multitude of Authorities for this might be given; but it will not be Deny'd; and I haſten. *History of Tythes*, c. 3. n. 3.

III. This being thus ſettl'd, I proceed to ſhew How far Mr. *Selden* has allow'd the *General* Notion of the *Gentiles* (and not only of Particular *Men* or ſome *Nations*) that the *Tythe* was due unto their *Gods*.

In his *Hiſt.* of *Tythes* c. 3. he confeſſes it to be the Cuſtom of the *Gentiles*, to offer the *Tythe* to their *Gods*. And gives ſeveral Inſtances for Example, of the *Arabians* and *Phœnicians*, in *Aſia*, among whom *Melchiſedec* *Tythes, a General Cuſtom of the Gentiles.*

ſedec was both a *King* and a *Prieſt*; the *Carthaginians* and *Egyptians* in *Africa*; and the *Grecians* and *Romans* in *Europe*. And *Chap.* 10. *n.* 1. he brings it as far West as *England*, and ſhews it to have been the Cuſtom *Here*, even amongſt thoſe who had not yet received *Chriſtianity*: as of King *Cedwalla*, about the Year 686, before he was a *Chriſtian*, and others.

Pliny, in his *Natural Hiſtory*, l. 12. c. 14. witneſſes of the *Arabians*, who paid *Tythe* to their God *Sabis*. And c. 19. of the *Ethiopians*, who paid their *Tythe* to their God *Aſſabinus*. And this they obſerv'd ſo ſtrictly, That it was not Lawful for the Merchants to Buy or Sell any of their Goods, till the *Prieſts* had firſt taken out the *Tenth* for their *Gods*.

Plutarch, in the Life of *Camillus*, tells not only how Religiouſly the *Romans* obſerv'd the Payment of their *Tythes* to their *Gods*; but likewiſe that the ſame Regard was had to them among the *Liparians*. For when, after *Camillus*'s Conqueſt of the City of *Veies*, the *Augurs* had made Report that the *Gods* were greatly offended

offended (tho for what they knew not) which they found by the Marks and Obſervations they made of their *Sacrifices*. And *Camillus* having Inform'd the *Senate*, That in the *Sacking* of *Veies* the *Soldiers* had taken the *Spoil*, without giving the *Tenth* to the *Gods*: And whereas the *Soldiers* had, moſt of them, ſpent or diſpos'd of what they had taken, the *Senate* order'd every Man to give in upon Oath, what he had got of the Booty, and to Pay a *Tenth* of it, or the *Value*, if it was ſpent, to the *Gods*. And beſides this, a *Cup of Gold* of eight Talents, to be ſent to the *Temple* of *Apollo* at *Delphos*, as a *Treſpaſs-Offering*. Towards which the *Women* brought in their *Jewels* and *Gold* of their own Free-will ſo readily, that the *Senate*, in Honour to them, gave them a *Privilege*, which before had been deny'd them, of having *Orations* in their Praiſe made at their *Funerals*; which formerly had been allow'd only to *Great* and *Eminent Men*.

And they Appointed three of the firſt Quality in *Rome* to carry this *Preſent*,

ſent, with the *Tythes*, in a *Triumphant* Manner, to *Delphos*.

In the Way, they were taken, and made Prize by the *Liparians*. But when brought to their *City*, and the *Governor* underſtanding that ſo Great a *Booty* was *Tythes* due to the *Gods*, he not only Reſtor'd it all, and ſent them away with it; but gave them a *Convoy* of his own *Ships* to ſecure them in their Voyage, tho he was then at *War* with them.

The *Greeks* had the ſame Notion of the *Divine Right* of *Tythes*. Which *Xenophon* tells us, and gives a Remarkable Inſtance of it (*de Exped. Cyr. l.* 5.) That the *Grecian Army* whom he conducted in that Memorable *Retreat*, after the Death of *Cyrus*, Reſerv'd a *Tenth* of the Money they got upon their March, by the Sale of *Captives* (notwithſtanding their Great Diſtreſs) to be offer'd to *Apollo* and *Diana*. But *Xenophon* Reſerv'd the *Tythe* of his Share, to be offer'd at *Delphi* and *Epheſus*. With this he built a *Temple* to *Diana*, and bought *Lands* wherewith to Endow it; of which he paid the *Tythe* to her. And near the *Temple*

ſet

ſet up a *Pillar*, with this *Inſcription*, *GROUND SACRED TO DIANA. WHOSOEVER POSSESSETH IT, LET HIM PAY THE TYTHE OF HIS YEARLY ENCREASE: AND OUT OF THE REMAINDER MAINTAIN THE TEMPLE. IF HE NEGLECT THIS, THE GODGESS WILL REQUIRE IT.*

Many more Inſtances might be brought out of the *Greek* and *Latin* Stories. But ther is no need. For Mr. *Selden* owns it, not only as to theſe, but the *Gentiles* in General, as before quoted *c.* 1. *n.* 1. where he ſays, that the *Firſt-fruits and Chiefeſt parts were Sacred to the Gods among the Gentiles.* See what has been ſaid *N.* II. of *Firſt-fruits* and *Tenths* being the ſame. And that their *Offerings* to their Gods were call'd Δεκατηφόροι Ἀπαρχαὶ *Firſt-fruits* in *Tenths*; which ſhews that the uſual *Quantum* of their *Offerings* was a *Tenth*; otherwiſe their *Offerings* cou'd not have got the Name of that Proportion more than of any other. But Mr. *Selden* do's acknowledge this in the place above-quoted, *c.* 3. *n.* 3. That the *Offerings* were ſo call'd, becauſe

cause they *were either the Tenth, or given as in lieu of so much.* Therefor the *Tenth* was the *Quantum* which they thought was Due to the *Gods.* Mr. *Selden*, in his *Review* of Chap. 3. *But for the Gentiles* (says he) *it is true, they were very devout in giving of their yearly Increase to the Honour of their Deities, according to the ATTIQUE Law* Θεοὺς κάρποις ἀγάλλειν, *that is,* TO HONOUR THE GODS WITH THEIR FRUITS. Which is almost Literally *Prov.* iij. 9. *Honour the Lord with thy Substance, and with the First-fruits of all thine Increase.* That these *First-fruits* were *Tenths*, is said already. And this shews that it was a Principle of the *Gentiles*, as well as of the *Jews.*

Selden's *Objections.* 1. *That* Tythes *were only by Arbitrary* Vows.

IV. Mr. *Selden* wou'd lessen the Authority of this, by giving Instances where several among the *Gentiles* did *Dedicate* their *Tythe* to their *Gods* by a Particular *Vow.* And wou'd infer from thence, that *Tythes* were no otherwise thought Due to the *Gods* by the *Gentiles*, than as Particular Persons had oblig'd themselves by *Vow*; which wou'd oblige them to any

any other Proportion, if they had *Vow'd* it.

But, 1. How came the *Tenth* to be the Common and Receiv'd Proportion which was *Vowed* to the *Gods*? And how came that ſo Univerſal a Tradition among the ſo far Diſtant Nations of the *Gentiles*? But of this I will make further Uſe hereafter.

2. It always was, and is Cuſtomary to *Vow* thoſe things chiefly to which we are Antecedently oblig'd. See before. *Sect.* vj. *n.* 4. *p.* 50.

3. Mr. *Selden* himſelf gives many Inſtances, which cannot be Reſtrain'd only to the Caſe of *Vows*. Nor can what I have above-quoted out of him be Limited to *Vows*, or meant of them, with any ſort of Pretence. As that the *Firſt-fruits* were *Sacred* to the *Gods*, among the *Gentiles*. And the *Attique Law* to *Honour God* with our *Fruits*. But *Vows* are *voluntary*, and not Impos'd by *Law*. He quotes out of *Heradot*. an Inſtance which ſhews the Opinion of the *Gentiles* of the *Sacredneſs* of *Tythes*. Which was ſo great, as to Reſtrain the Soldiers of *Cyrus*, in the heat of Victory, from flying

Hiſtory of Tythes, c. 3. *n.* 3.

flying upon the *Spoil* of the *Lydians*; only for being told, that the *Tythe* of the *City* muſt *neceſſarily* be firſt paid to *Jupiter*. How *neceſſarily*, if only by *Vow*? did the *Soldiers VOW* it, in the Heat of *Battle*? He tells, *Ibid. n.* 1. That the *Oracle* directed the *Pelaſgi* to give the *Tenth* of their Gain out of *Sea-Merchandize* to *Apollo*. This was not upon the Obligation of a *Vow*. And *n.* 3. That ther was an *Inſcription* at *Delphi*. Ὅρος Θεῷ Δεκάτας Ἀκροθίνια τε χρεμάσαιμεν, *That we ſhould hang up our Tythes and Firſt-fruits to God.* This was not to oblige Men to *Vow* their *Tythes*; for *Vows* are *Free*. And in the ſame place he tells, that the *Offerings* to *Apollo* were called *Tythes*, becauſe they were the *Tenth*, or in lieu of the *Tenth*. Now all *Offerings* are not by *Vow*: and therefor if *Tythes* had only been by *Vow*, they cou'd not have Included other *Offerings*, which were not by *Vow*. When I ſay, *Not by Vow*, I do not mean, that the *Tythes* might not be *Vowed*; for that was Cuſtomary (as has been ſaid) but that the *Original* Obligation did not ariſe from the *Vow*; which

was

was only meant as a farther Tye to what was our Duty before. Thus he mentions *n.* 2. *Cæsius* a *Merchant*, who *vowed* his *Tenths* every *Year*.

Omnibus hic annis, votorum more suorum.

And this was, becauſe they were Due *every Year*. Of which more hereafter. *N.* 3. he ſhews that *Juno* had the *Tythe* of all *Goods Confiſcate* among the *Athenians*; which therefor were call'd ἐπινίκιον. And that ſhe gave to *Priapus*, a *Genius* of War, the *Tythe* of the Spoils that *Mars* ſhou'd gain in his Victories. Was this a *VOW* from *Juno*? And were *Goods Confiſcate*, *VOWS*? *Diodorus Siculus* (Hiſt. *l.* 5.) tells that the *Carthaginians* being in Great Straits, did believe that that Judgment had fallen upon them, for having neglected, for ſome time, to pay the *Tythe* of All their Profits to *Hercules*, as they had us'd to do. Now, if *Tythes* were only *Voluntary*, and only by *Vow*, how came a Temporary Forbearance of them, to be thought ſo Great a Sin? For we are not Bound to *Vow* at all, much leſs

Always. *Porphyr.* de *Abstin.* l. 2. §. 8. p. 56. tells from *Hesiod* how the Gods Destroy'd an Irreligious People called *Thoes*, because they did not Pay their *First-fruits* as they ought. Now to suppose that they *Vow'd* it, and did not *Pay* it, is *Arbitrary* and *Groundless:* and therefor it remains evident that they thought the *Tythe* Due to their *Gods*, antecedent to any *Vow.*

Mr. *Selden*, in the *Chapter* before-quoted, *N.* 5. relates an *ARABIAN* Law, *wherein every Merchant was bound to give the TENTH of his Frankincense to their God SABIS, which his Priests Received: Neither might any Sale be made of it, till that was Paid.* Thus he. And it cannot be said that this was only by *Vow.* The like is to be said of the *Attique Law*, which Mr. *Selden* likewise mentions, and I have before Quoted, Θεοὺς κάρποις Ἀγάλλειν. But I have over-prov'd this Point. And what I have said will, in effect, satisfie the 2d of the Objections which I have collected out of Mr. *Selden* against *Tythes.* Which is,

V. That

V. That *Tythes* were only *voluntary* among the *Gentiles*, but not Enjoin'd by any Law.

2d Obj. *That* Tythes *were not Paid by any* Law, *among the* Gentiles.

1. I have just now mention'd some *Laws* which Mr. *Selden* himself has Produc'd, enjoining of *Tythes*, and that with such a *Penalty*, as that the Owner had not Liberty to Sell or Dispose of any of his Goods, till the *Tythe* was first taken out of them for the *Gods*. And when the *Tythe* was paid, then the Remainder was thought *Sanctify'd* to the Use of the Owner; But till then, it was esteemed the Greatest *Profanation* and *Impiety* to touch any thing of it; the whole being Reputed as *Sacred* to the *Gods*, till, by the Offering of the *Tenth*, the Rest were Releas'd to the Use of the Owners. And this Notion was so General, as to occasion that *Proverbial* Description of a *Wicked* Person, [illegible] *i. e.* to eat of that which had not been sanctified by the *Gods* having had their Part first taken out of it.

2. But supposing ther had been no *Municipal Laws* enjoining of *Tythes*, the Argument will come the stronger

to my Purpose; which is, to shew this to have been a Receiv'd *Tradition* among the *Gentiles*. From whom they had it, is to be enquir'd afterwards. But if they thought the *Tythes* so *sacred* to the *Gods*, that they made Conscience of Paying them, without the Compulsion of any *Temporal Law*; this shews the Notion which they had of *Tythes* to be from an Higher Original than any *Municipal* Laws; and that they thought them to be Due *Jure Divino*.

3d Obj. *That* Tythes *were not Paid* Generally.

VI. The Third Objection is, That though *Tythes* were Paid, and that very frequently, which Mr. *Selden* cannot Deny; yet he wou'd have you believe that they were not Paid *Universally*: and so wou'd bring the Notion of them no higher than the Custom of this or that Particular *Town* or *People*.

And truly, if from the Neglect of Paying them, an Argument can be brought against the Use of them, it will lie as severely against the *Jews* and *Christians*, as against the *Heathens*. For the *Jews* had so far neglected the Payment of their *Tythe*, that not on-

ly ſome Particular Perſons, or a Few of them, but the *Whole Nation* was Curſed for it. And amongſt thoſe who call themſelves *Chriſtians*, ther are many, too many, who have loſt the whole Notion of them, as any *Due* or *Tribute* to *God*; and therefor ſeize on them, and think them Diſpoſable by *Human Laws*, as any other *Goods* or *Chattels*. Mal. iij. 9.

Inſomuch that ther Remains greater footſteps of the *Divine Right* of *Tythes* among the *Gentiles*, than is to be found at this day in many Parts of *Chriſtendom*.

But how *Univerſal* wou'd Mr. *Selden* have the *Tradition* of *Tythes* among the *Gentiles*? He has own'd it (as ſhewn above) in the *Grecians* and *Romans* (each of whom were once almoſt the whole of the then known World) in the *Carthaginians* and *Phœnicians* before them; among the *Egyptians*, *Arabians*, *Ethiopians*, and *Gentiles* of *Britain*, the *Remoteſt* and moſt *Barbarous* Part eſteem'd of the World then. How much farther wou'd he have had this *Tradition* carry'd?

But though it was in all these Nations of the World, yet he would have it, that it was but with a *Few* in these Nations. And from this only Reason, that I can imagine, That you should suppose, notwithstanding ther are many Authorities in *History* of the *General Custom* and *Laws* for *Tythes*, yet that they were Paid by no more than those who happen'd to be Named in *History* for Payment of their *Tythe*; though that be to only *Occasionally*, to Illustrate other Occurrences. As if I shou'd make an Argument, that none ever pay'd *Tythe* in *England*, no, nor *Rent*, whose Names are not in *History* for Paying of such *Rent* or *Tythe*.

How, otherwise, can Mr. *Selden* get off even from that degree of *Universality*, which himself is forc'd to allow, while he endeavours to Lessen it all he can? It was so *Customary* that he confesses, the *Tythes* of *Hercules*, among the *Romans*, was a Proverb to express vast Riches: then there were not a *Few* who offer'd *Tythe* to him. And among the *Grecians*, *Apollo* was call'd Δεκατηφόρος, i. e. *Crown'd with Tythes*

Hist. of Tythes, c. 3. n. 1.

Ibid. n. 3.

Tythes, becauſe of the Great Quantities of *Tythes* which were offer'd unto him. And ther were Publick *Inſcriptions* at *Delphi*, ſacred to him, commanding or exhorting to bring their *Tythes* thither, *i. e.* rather than to another *God*. For they were at liberty to offer to what *God* they pleas'd.

Nay, this *Cuſtom* was ſo very *General*, that to *Tythe* Δεκατεύειν was us'd to mean the *Conſecrating* of any thing to *God*. And, for the ſame Reaſon among the *Romans*, the *Beſt* and *Choiceſt* Parts were call'd *Edecumata*, and *Decumanum* meant the *Greateſt* and *Faireſt*; as *Fluctus Decumanus*, *Scuta Decumana*, *Decima unda*, &c. becauſe the *Tythes* were paid of the *Beſt* and *Choiceſt* Parts. *Ibid.* n. 1.

But Mr. *Selden* cannot Deny the *Cuſtom* (*N.* 1.) where after giving particular Inſtances, he ſays, *Thus in* Italy *the Cuſtom was to Pay and Vow* Tythes *to their Deities, and continu'd in uſe till the later times of the Empire.* And (*N.* 4.) That the *Grecians USED to Tythe their Spoils of War to the Gods.* Ἔθος ἦν Ἑλληνικὸν Δεκα-

τὸ δὲ περιγινομένων τοῖς Θεοῖς καθιεροῦν. *It was a Greek Custom to Consecrate the Tythe of their Abundance or Encrease, to the Gods.* And *Mos erat Herculi Decimam profanari*, among the *Romans*. *It was the Custom to Dedicate Tythes to* Hercules.

Mr. *Selden* having told all this, gives such an Answer, as cou'd not have been expected from him. *It was a Custom* (says he) *Some time.* This is such a *Jest*, as they call a *Bull*. If it was but *Some time*, it was not a *Custom*: for, it is only the *Often* doing of a thing that makes it a *Custom*. But that may be a *Custom* to a *Few* Men, which is not so to *Many* Men. And was it Mr. *Selden*'s Meaning, that it was only a *Custom* with a *Few* Men? No: he yields in the same place, that *Many Men did so* (says he) *the Examples before taken out of Story make that plain.* So that this is Gain'd undeniably, That it was a *Custom*; and that of *Many Men*, in *Many Nations* of the *Gentiles*. Which will be sufficient to the Purpose for which I have Produc'd it. Therefor I proceed no further in it, at this time; but

but Refer the Reader, who Desires a more thorough Disquisition of this Point, to the *Answers* before mentioned to Mr. *Selden*'s *Hist.* of *Tythes*. Where he will find Authorities abundant and undoubted, of the *Universality* of this *Custom* among the *Gentiles*. But Mr. *Selden* himself having afforded sufficient for the Use I have to make of it; I chuse to Insist upon the Concessions of this Great *Enemy* of *Tythes*, that no Reader may have any suspence as to the Authorities Produc'd. And now I proceed to the 4th Objection.

VII. Mr. *Selden* finding he cou'd not *Resist*, though he *Gainsay'd* the *Universal Practice* of the *Gentiles* in offering their *Tythe* to their *Gods*, seeks to weaken this Authority by Insinuating upon his Readers, that they were not paid *Yearly*, only now and then, as People pleas'd to *Fancy*. *c.* 3. *n.* 1.

4th Obj. *That* Tythes *were not paid* Yearly.

But he gives no *Reason* or *Authority* for this. For indeed ther was none to be given. Nor can I imagine what (besides Prejudice) cou'd have prompted him to *say* this (for I cannot

not think he did *believe* it) unless
be that several are found who hav
vowed TENTHS to the *Gods* upo
Particular Emergencies, the Gainin
of a *Victory*; a Prosperous Return
Merchants by Sea; or the like.

But this Proves no more again
Annual Tythe, than a Tenant's m
king a *Present* to his Landlord, ov
and above his *Yearly* Rent, in A
knowledgment for some Particular F
vour done him, is a Proof that h
Paid no *Yearly* Rent.

Or, as before has been said, a Ma
may *Vow* the *Tenth* which he *Owes*,
well as a *Second* or a *Third* Ten
which is merely *Voluntary*.

But what Reason cou'd Mr. *Selde*
have given, or any on his Behal
why *Tythes* shou'd be Due *one Ye*
and not *another*?

The Notion which all the Wor
ever had of *Tythes*, was, as a *Tribu*
or *Acknowledgment* to *God*, for wh
he had Bestow'd upon us; and to Pr
cure his further Blessings upon us.
know no other Notion that any Ma
can have in offering of his *Tythes*
God.

But this Reaſon holds as well for one Year as another. And to ſay that this was only to be for *one Year*, is fooliſhly Precarious.

Beſides, Mr. *Selden* himſelf do's abundantly confute this Raſh Aſſertion of his own, in what I have before Quoted out of his *Review* of the 3d Chapter, where he ſays, *That the* Gentiles *were very Devout in giving of their* YEARLY Increaſe *to the Honour of their Deities.* And that their *Thalyſia*, which was their Feaſt immediately after Harveſt, in Honour of *Ceres*; and their *Haloa*, about the ſame time, which was the like Devotion to Her and to *Bacchus*, and their ſeveral *Dionyſia*, did ſpend no ſmall part of their YEARLY Fruits of *Corn* and *Wine*; beſides other *Feaſts* of Leſs Note, which were to the ſame Purpoſe. Thus Mr. *Selden*, confeſſing theſe *Feaſts* to have been YEARLY. The ſame muſt be underſtood of what he ſays *c.* 1. *n.* 1. of his *Hiſtory*, That *the Firſt-fruits were ſacred to the Gods among the Gentiles*; that is, The *Firſt-fruits* of *every Year*: and not only of *one Year*, that wou'd be Ridiculous.

Ibid.

Ibid. *c.* 3. *n.* 1. he Quotes an ancient Inſcription to *Fortune* made by *Taurinus* in Honour of his Father *Ceſius*, who paid his *Tythes* to the Goddeſs *Fortune*; ſpeaking of which, he ſays, *Omnibus hic annis*; i. e. That he paid his *Tythes* to her *every Year*. And *N.* 3. he tells, out of *Herodotus*, that the Inhabitants of *Siphnus* gave *YEARLY Tythes* of their *Mines* to *Apollo*: And from *Callimachus*, that *YEARLY Tythe* was brought to *Delos* for the ſame God. Multitudes of the like Inſtances may be brought. But let theſe, of Mr. *Selden*'s own bringing, now ſuffice.

5th Obj. *That* Tythes *were only paid to ſome Particular Gods.*

VIII. Mr. *Selden* offers another Blow, as he thought it, againſt the *Divine* Right of *Tythes*, by alledging which he does very Groundleſly, That *Tythes* were not Pay'd, as Due to the *Gods*, among the *Gentiles*, becauſe they were not offer'd to the *Gods* in General, but only to ſome Particular God. As he makes the *Tythe* of the *Romans* to be almoſt wholly paid to *Hercules*, by whom, he ſays, they underſtood *Mars*.

But this *Pretence*, or *Innuendo*, has as little *Truth*, as it has *Conſequence* in it. For the Queſtion is not, To *which* of the *Gods* the *Gentiles* did pay their *Tythe?* But whether they Pay'd it to any of them? And if they Pay'd it to *Any* or *All* of their *Gods*, it ſhews their Opinion, that *Tythes*, as *Sacrifices*, were Due to the *Gods*. For *All* did not *Sacrifice* to the ſame *God*, nor *always* to the *Gods* in *General*; but moſt commonly to ſome Particular *God*, to whom they Devoted themſelves. And the ſame is to be ſaid of offering their *Tythes*. The *Romans* might Dedicate them moſt frequently to the *God* of *War*; and the *Greeks* to *Apollo*, the *God* of *Learning:* but this was not Excluſive of the other *Gods*, as if none of them had any Right to *Tythes*, but only *Hercules* or *Apollo*. On the Contrary, Mr. *Selden* himſelf confeſſes, *c.* 3. *n.* 1. That the *Romans* and their next Neighbours did not *Tythe* only to *Hercules*, but ſometimes alſo to *Other Deities*; of which he there gives ſeveral Inſtances, as of the *Pelaſgi* that tranſplanted themſelves into *Italy*, who

who sent their *Tythe* to *Apollo* at *Delphi*. Of *Camillus*, who likewise gave the *Tenth* of his *Spoils* to *Apollo*. Of *Posthumius*, who spent 40 Talents of the *Tythe* of his *Spoils*, after his Victory against the *Latins*, upon Sacrifices and Prayers, in Honour of the *Gods*; and with what Remain'd, built a Temple to *Ceres*, *Bacchus*, and *Proserpina*. At other times also, on the *General* Worship of the *Gods*, such a *Tythe* was spent, says Mr. *Selden*; and *n.* 4. he owns again, That *Tythes* were sometimes *Generally given to the Gods without any Particular Design'd*, among the *Grecians* as well as the *Romans*; and Quotes several Examples; which for brevity, I omit, thinking this Point sufficiently Prov'd, That *Tythes* were not only offer'd to *Hercules* or *Apollo*, but to other *Gods*, and to the *Gods* in General. And so I pass to the 6th and last Objection.

6th Obj. *That* Tythe *was not pay'd of All things.*

IX. The Last Effort against the Practice of the *Gentiles*, in Offering *Tythes* to their *Gods*, is what Mr. *Selden* often Insists on; and that is, That *Tythes* were not paid out of all things, but only of some Particular things, according

according to the *Custom* of Particular Places. By this means, if he cou'd not hinder *Tythes* from being *Jure Divino*, he wou'd Curtail them in *Quantity* as much as he cou'd: And by bringing in the Diſpute which things were *Tythable*, might open a Door to *Un-Tythe* every thing; at leaſt, render it very *Precarious*.

But if the End of offering *Tythes* to *God* can be no other (as has been ſaid) than a Due Acknowledgment for the Paſt *Encreaſe* which God has given to our Labours, in whatever Vocation; and to Implore the Continuance of His Bleſſing upon our After-Labours: This Reaſon muſt reach to all things which we have received from God, or expect to Receive from Him. *Solomon* determines it of *All* things. *Prov.* iij. 9. *Honour the Lord with thy Subſtance, and with the Firſt-fruits of ALL thine Encreaſe.* *ALL Encreaſe*, of whatever ſort. And the ſame was the Notion of the *Gentiles*, even as confeſſed by Mr. *Selden*. He tells us, *c.* 3. *n.* 1. That they *Tythed* their *Eſtates*, their *Subſtance*. τὰ ὄντα, which is every thing that they

they had. *N.*3 *All* their *Estates.* Which *General* Words Include all the *Particulars* that can be nam'd. And it Impossible to Name them All. Yet let us see what *Particulars* Mr. *Selden* has occasionally nam'd in this same *Chapter.* He names *N.* 1. the *Tenth* of *Fruits*, of *Money* gotten by *Sales*, and of *Spoils* of *War.* Of such things a made *Accession* to their *Estates.* Of *Sea Merchandize. N.* 3. Of *Mines*, *Merchandize*, and *all Goods Confiscate. N.* 4. The *Tenth* of what the *Cooks* in *Athens* kill'd for Meat. *N.* 5. Of *Frankincense.* And lastly, the Instance he gives, *N.* 3. of that Conscientious Whore *Rhodopis*, who sent to *Delphi* as many Spits, for Use in Sacrifice, as the Tythe of that Gain which she made of her Body came to. This shews the Notion they had of all *Encrease* paying *Tythe.* And therefore Mr. *Selden* had no Cause to be so unreasonably angry, as he was *N.* 2. with *Paulus Diaconus*, for that Saying which he has transmitted to us of *Festus*, viz. *Decima Quæque Veteres Diis sua offerebant.* i. e. *That the Antients did offer all sorts of Tythes*, or *Tythes of*

all ſorts of things, to their Gods. As to the Vindication of *Paulus Diaconus*, I Refer to the Learned *Anſwers* before mentioned, and what I have hereafter Quoted out of Dr. *Spencer*. But as to this Saying of *Feſtus*, it is no more than what Mr. *Selden* has given Inſtances of in this ſame Chapter; and which, if he had conſider'd, he wou'd have *Refrain'd*, at leaſt, *Conceal'd* his violent Concern againſt that Authority of *Feſtus*, for paying *Tythe* of All things, as to cry out, *No ſuch matter. Some did, and only ſometimes, and of ſome things, and moſt uſually to ſome Gods only.* All of which Particulars have been conſider'd already.

Let me only add, and cloſe up this Head with an Authority out of Dr. *Spencer*, who Abus'd a great deal of Learning to juſtifie an Unhappy *Noſtrum* of his own, *viz.* That the *Inſtitutions* of the *Law* of *God* were Deriv'd from the ſame *Cuſtoms* Prior among the *Gentiles*. That ther were ſuch Cuſtoms, as of *Sacrifices*, *Tythes*, *&c.* among the *Gentiles* Prior to the *Law* of *Moſes*, is Granted: But their *Original* was not from the *Gentiles*,

(as Dr. *Spencer* very grosly mistakes it.) The *Gentiles* had *Retain'd*, and withal *Corrupted* the Primitive *Institutions* of *Sacrifices*, of *Tythes*, &c. which were given by *God* to *Adam* and the *Patriarchs* before the *Flood*. These were Reviv'd in the *Law* of *Moses*; but not therefor borrow'd from the *Gentiles*, from whose Customs the *Jews* were commanded to Abstain.

But God wou'd not Forsake his own *Institutions* because the *Gentiles* did Retain them; though they Abused them to the Worship of *False Gods*. But to think that *Sacrifices* which were ordained as *Types* of the *Sacrifice* of *Christ*, had their Original from the *Gentiles*; and that *God*, in Compliance with their *Idolatry*, did Institute *Sacrifices* under the *Law*; and gave *Christ* himself to be *Sacrificed* (which some, of Great Name, have lately Asserted, perhaps misled by the wild Notion of *Spencer*'s;) this is to overthrow the whole Foundation of our Religion, giving it no Higher Rise than the *Imaginations* of wicked Men: And instead of the *Devil*

Apis

Aping of *God* in his *Inſtitutions*, this, by a Blaſphemous Inverſion, makes *God* to *Ape* the *Devil*, and borrow from him the whole OEconomy of His *Worſhip* and *Religion*. But this is a Subject I have Treated of elſewhere; only thus much I thought neceſſary, in this Place, becauſe Dr. *Spencer* is not to be Quoted without a *Caution*, leſt we might ſeem to Approve his *Errors*, while we make uſe of his *Learning*. He has effectually Prov'd (though to the evil End before mentioned) that *Tythes* were *univerſally* Pay'd among the *Gentiles*, even before the *Law* of *Moſes*; and vindicates the above Quotation out of *Feſtus*.

That the Ancients did offer the Tythes of All to their Gods. i. e. *All* of them; of *All* things; to *All* their *Gods*; and *Always*, or in the *ordinary Courſe* of their Religion. And that R. *Montacute* had ſufficiently vindicated this Teſtimony of *Feſtus* from the Cavils of *Scaliger*.

Feſti Teſtimonium, Decima quæque Veteres, Diis ſuis offerebant. *His enim apertè Docet* πάντας, πάντα, παῦ, πάντοτε. *Antiquos* Omnes, *eorum* Omnia, *Diis* Omnibus, *&* Omnino, *vel* Ordinaria *Religione* Decimaſſe. *Huic Teſtimonio tutius innitamur, quod* R. Montacutius *illud à* Scaligeri *convitiis tam Doctè vindicaverit, & famæ fideiq; ſuæ Priſtinæ reſtituerit.* (Diatrib. *cont.* Seld. *c.* 3. *p.* 412, 413, *&c.*

To which *Spencer* adds this of *Montacute*, viz. *That some have been found in History, who did not Sacrifice: but none, in All the Annals of Time, who did not Pay* Tythes. *Nor was this strange, since* Tythes *were as frequent among the* Heathens, *as* Altars, First-fruits, Vows, Oblations, *or* Idols.

Positivis hisce, negativum unum Authoris illius (ib. p. 454. & 574.) adjungam Testimonium. Nonnulli Ἄθεοι, qui non sacrificarunt, in Historiarum Exemplis inveniuntur; Nulli vero per omnium temporum Annales, Ἄθεοι τιθέντες reperiuntur. Non mirum, cum Decimæ minus frequentes apud Ethnicos, quam Altaria, Primitiæ, Vota, Oblationes, Simulacra fuerint. *Spencer* de *Leg. Heb.* l. 3. *Dissert.* p. 620.

SECT. VIII.

The Original *of* Tythes.

1. IT is now time to see how far upwards we can Trace the Practice of *Tythes*; that, if possible, we may *find* its Beginning. Ther is no Account how it *Began* among the *Gentiles*. It was time out of mind with them; as ancient as any thing which their Histories Contain'd. The *Attique* Law before mention'd, for Paying of *Tythes*, is said (as Mr. *Selden* tells us, *Review* c. 3.) to have com-

come from *Triptolemus:* and he was Co-temporary with *Moſes.*

But this cannot be the *Original* of *Tythes*; for we find them long before. And *it is not unlikely* (ſays Mr. *Selden* c. 3. n. 5.) *but that the Ancient and moſt known Examples of* Abraham *gave the firſt ground both to them* (the *Phænicians* in *Aſia*; and from them to the *Carthaginians* in *Africa*) *and to the* Europeans, *ſo ſometimes to Diſpoſe of the Tenth of their Spoils of War to Holy Uſes.* Whether this *Tenth* was only of *Spoils* of *War*, or whether only paid *Sometimes*, has been ſpoke to. But we are now following the Track of this Univerſal Cuſtom of *Tythes*, to ſee if we can come to the *Beginning* of it.

Melchiſedec is the firſt of whom expreſs Mention is made that he Received *Tythes.* He is the firſt likewiſe whom we read of call'd by the Name of *Prieſt.* Yet none doubts but that there were *Prieſts* before. As little can we doubt but *Tythes* were pay'd before. For his *Tything* of *Abram* is not mention'd as the Introduction of any New Cuſtom; which, if it had been

then *New*, wou'd have been told, else who had known what it meant? But, on the contrary, the *Apoſtle* argues *Heb.* vij. (as we have ſeen) that this *Tythe* was paid as a Tribute due to *Melchiſedec*, as he was *Prieſt* of *The moſt High God*: and thence infers the Greatneſs of *Melchiſedec* above *Abram*. And this ſhews undeniably that the Notion of *Tythes*, as Due to the *Prieſt*, was known before that time: For otherwiſe *Abram* cou'd not have paid them under that Notion; which St. *Paul* ſays he did.

This *Melchiſedec* Mr. *Selden* ſuppoſes (*c.* 1. *n.* 2.) to have been *Sem*, the Eldeſt Son of *Noah*. So that we muſt paſs the *Flood* to ſearch for an Higher *Original* of *Tythes*. And of this Dark time we have no Hiſtory remaining but that only of *Geneſis*. And that is very Brief, and touches but upon Few things; being chiefly Deſign'd to Deduce the *Genealogy* of *Iſrael* from the Beginning of the World.

Yet, even in that ſhort Summary, we have no obſcure Light given us as to *Tythes*, with ſome other of the after *Judaical* Rites. As, the Diffe-

rence

rence of *Clean* and *Unclean Beasts* and *Fowls*, Gen. vij. 2. That the *Clean* were only to be offer'd in *Sacrifice*, c. viij. 20. That the *Fat* of the *Sacrifice* was Particularly to be offered; and the *Firstlings* to be the *Sacrifice*, Gen. iv. 4.

Some *Rabbies* Pretend that the whole *Mosaical* Law was, before the *Flood*; and only Reviv'd under *Moses*. That I will not undertake. But we cannot Deny a Great Part, as the *Sacrifices*, &c. And some as *Arbitrary* as any in the *Levitical* Law, as that of *Clean* and *Unclean* Beasts, *&c.*

2. But now, as to that of *Tythes*. We find, in the first place, the General Notion of *Honouring the Lord with our Substance, i. e.* offering to Him *some Part* of our *Increase*, Gen. iv. 3. and 4. And 2dly, That ther was a Determinate Part appears from the LXX Translation of *Gen.* iv. 7. Οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς, ἥμαρτες; ἡσύχασον. i. e. *If thou hast offer'd aright, but hast not divided aright, hast thou not sinned? hold thy peace.*

The Authority of this *Translation* is supported by its being so frequently

Quoted in the *New Teſtament*; even where it ſeems to add to the *Hebrew* Text. As in that moſt Remarkable Prophecy of our *Saviour*, Pſal. xl. 6. *A Body haſt thou prepared me.* Which is not now found in the *Hebrew*. And this is put inſtead of that Expreſſion in the *Hebrew*, *Mine Ears haſt thou bored.* Which is not mentioned; but the other, according to the LXX, is Quoted, *Heb.* x. 5.

Some Prefer the LXX *Tranſlation* before the Preſent *Hebrew* Text, which they ſay has ſuffer'd ſome Detriment in the ſeveral Captivities and Perſecutions of the *Jews*: but, that the LXX Tranſlation was made out of the *Hebrew* while it was Pure and Uncorrupted. I will not Deſire to preſs this ſo far: only let the LXX Tranſlation ſtand as, at leaſt, the Beſt *Comment* now extant of the *Old Teſtament*. And this cannot be Deny'd to it, it being Generally Quoted, not only by the *Apoſtles*, but the Fathers of the firſt 400 Years. And as to this preſent Text, *Gen.* iv. 7. it is Quoted literally as I have ſet it down, according to the LXX, in St. *Clem. Rom.*

Ep.

Ep. ad *Corinth.* n. 4. in *Irenæus* adv. *Hæreſ.* l. 4. c. 34. and in others of thoſe Primitive Fathers. *Tertullian* adverſ. *Judæos*, n. 2. ſays, that God Rejected the Sacrifice of *Cain*, becauſe *Quod Offerebat, non recte Dividebat:* i. e. *He did not Divide aright that which he Offered.* And this is more Intelligible than our Tranſlation, which gives no Account of the Reaſon why God Rejected the *Offering* of *Cain*; but the LXX do's, and the *Primitive Fathers*, who followed it, *viz.* That *Cain* did not *Divide* aright, that is, he did not offer the full *Quantum* which he ought. And the Council of *Hiſpalis*, An. 590. enjoining the Payment of *Tythes*, applies this of *Cain*, and ſays, That whoever do's not Pay his *Tythes*, *Prædo Dei eſt, & Fur, & Latro; & Maledicta quæ intulit Dominus* (℣) *Cain non recte Dividenti congeruntur*; i. e. *He is a Thief, and a Robber of God; and the Curſes which God inflicted upon* Cain *for not Dividing aright, are laid up in ſtore for him* — Qui non omnia Decimaverit — *who do's not Pay Tythe of all things.* This ſhews that the Sin of

of *Cain* was in not offering the full *Quantum* of his *Fruits:* and that that *Quantum* was a *Tenth.* And the *Apostle* seems to give the same Account of *Cain*'s Sin, *Heb.* xj. 4. where he says that *Abel* did offer πλείονα θυσίαν *a Larger Sacrifice: Plurimam Victimam,* as the *Vulgar* renders it. And *Grotius (in loc.)* says, that the Sense of this *Text,* according to the LXX was, that *Cain* did not offer of the *Best,* or else that he gave a Less Proportion than the *Tenth. Which* (says he) *from the most Ancient Ages, was the Portion due to God. And that the Footsteps of it are everywhere to be found in the* Greek *and* Latin *Histories.*

Aut certè minus Decimâ. Quæ ab Antiquissimis Seculis Dei Portio. *Gen.* xiv. 20. xxviij. 22. passim.

Vestigia etiam manent in Græcis Latinisque Historiis.

Mr. *Selden* (*c.* 1. *n.* 3.) would have *Cain*'s Sin to lie only as to the *Quality* of his *Sacrifice,* in not offering of the *Best:* but not at all as to the *Quantity,* as if ther had been any *Quota Pars,* or Certain *Quantity* noted; and that *Cain* had given *Less.* But this is wholly Precarious; he offers not so much as any Pretence that shou'd limit this *Sin* of *Cain*'s to the

Quality

Quality only, without any Reſpect to the *Quantity* of his Offering. Whereas, on the contrary, the *Quantity* is *Chiefly*, nay *Only*, noted in this Text. For not *Dividing* aright, which is the *Sin* Charged upon *Cain*, reſpects only the *Quantity*. The *Quality* is not to be *Divided*. And if ther was no *Quota Pars*, no certain *Quantity* Required, then cou'd not *Cain* have been Charg'd with offering *Leſs*. For where ther is no *Law*, ther is no *Tranſgreſſion*.

3. Now then it Remains that ther was a *Quota Pars*, and that it was *Enjoin'd*. Let us next Enquire, who it was that *Enjoin'd* it. And that muſt be either *Adam*, or *God* immediately. For ther were none other Superior to *Cain*. Ther may be a third way ſuppoſed; and that is, That *Cain* did *Vow* ſuch a *Quantum*, and that he did not offer ſo much as he had *Vowed*. But this is *Gratis dictum*. And if he had *Vowed* a *Tenth* part by Chance, at that time, next time it might have been an *Eleventh*, *Twelfth*, *Fifteenth*, or any other Part. And the Notion of a *Tenth* Part, as Due

to

to God, cou'd never, from thence, have Deſcended to all *Ages* and *Nations*, as we ſee it has done. It had been the ſame, if *Adam* had Enjoin'd a *Tenth*, only out of his own Head, by Chance; and to oblige only for that time. That cou'd never have been the Foundation of ſo univerſal a Practice. But if *Adam* did Enjoin it as a *Law*, to continue for ever among All his Poſterities, it will have a very Great Obligation, beyond that of the *Rechabites*. And, in the next place, it cannot be Imagin'd that *Adam* ſhou'd make ſuch a *ſtanding* and *Univerſal Law*, without Directions from *God*. For ſuch we muſt ſuppoſe all the *Laws* which *Adam* gave to be.

4. But chiefly conſidering, that this was a Part of the *Worſhip* of *God*: and God has always Preſcrib'd the Methods of His own *Worſhip*: and left it not to our wild *Imaginations*, to *Invent* what Means and Ways of *Worſhip* we thought fit: Which wou'd be as *Various* and *Fooliſh* as every Man's *Fancy*, and wholly Unworthy the *Majeſty* of *God*; who has ty'd us up, that we ſhou'd go neither to the

Right

Right hand nor to the *Left*, neither *Add* nor *Diminiſh* in Matters of *Worſhip*, but Adhere ſolely to what He has Commanded. The Contrary of which, that is, making our own *Imaginations* the *Rule* and *Standard* of our *Worſhip*, is Properly *Superſtition:* which *God* Declares that He hates. And though theſe Declarations are in the *Scriptures*, yet the Reaſon of them is Eternal, and Binding from the Beginning, before the *Scriptures* were wrote.

5. And we cannot Imagine but that *God* gave *Adam* Directions concerning His own *Worſhip*. Shall we ſay that *Sacrificing* was a Pure Invention of *Adam*'s, or of *Cain* or *Abel*'s?

What Reaſon can any Man give, why *Killing* of a *Beaſt* ſhou'd be thought a Giving it to *God*, or a *Worſhip* of *God?* Why *Burning* of it? Why the *Fat*, which we find noted in *Abel*'s Sacrifice? And why a *Firſtling?* But ther is more than this. *Sacrifices* were Appointed as *Types* of *Chriſt* our True *Paſſover*, who is *Sacrificed* for us. And *Adam* cou'd have no Knowledge of *Chriſt*, but by *Revelation*, which was given to him,

Gen.

Gen. iij. 15. And therefor without *Revelation* he cou'd not have Invented *Sacrifices* to *Represent* and *Exhibit* the *Death* of *Christ* to come. Or if he had *Invented* it, yet he cou'd not have *Appointed* it, as an Act of *Worship*, without Expreſs Command of God. For all Acts of *Worship*, are *Means* of *Grace*, whereby *God* do's Convey His *Grace* to Us; and has oblig'd Himſelf, by His Promiſe, ſo to do, whether is not a *Failing* on our Part. Now *God* cannot be *Oblig'd* but by *Himſelf*. And therefor if any Man take upon him to Appoint any *Worſhip* of *God*, he do's thereby Pretend to *Limit* God; and appoint His *Means* whereby He ſhall be *Obliged* to Convey His *Graces*, upon ſuch *Terms* and *Conditions*, as we Pleas to Chalk out for Him. And this is an High Blaſphemy.

6. Some fooliſhly apply this to Indifferent *Ceremonys* appointed by the *Church*, in the *Worſhip* of God: Which are nothing els but obſerving that *Order* and *Decency* in the ſervice of God which the *Apoſtle* has Commanded, but no Part of the *Worſhip* it ſelf. Circumſtances

cumſtances of *Time*, *Place*, *Habit*, *Geſture*, &c. are Inſeparable from *Publick Worſhip*. And the Determination of theſe, by a Lawful Authority, we call *Ceremonys*: Which have no other Vertue but the Command of ſuch Authority. Nor are they appointed as any *Means* of *Grace* at all, whereby any *Grace*, either *Ghoſtly* or *Bodily* is Convey'd to Us. If the wearing of a *Surplice* (for example) uſing the *ſign the Croſs*, or any other *Ceremony*, were appointed to Heal *Diſeaſes*, Allay *Storms*, ſave from *Fire*, help *Women* in *Labour*, Chaſe away *Dezils*, or to Convey any *Vertue* to *Soul* or *Body*; then wou'd ſuch *Ceremonys* become Utterly Unlawful; becauſe they were appointed as *Means* of *Grace*, to Convey ſuch *Graces* to Us; which it is not in the *Power* of *Man* to Appoint.

7. This ſmall Digreſſion I thought neceſſary, in this Place, to obviat the foregoing Objection which might be made againſt what I have ſaid of its not being in the Power of Man to *Invent* or *Appoint* the *Worſhip* of *God*. And this do's ſufficiently ſhew, that *Sa-*

crifices

crifices were neither of *Adam*'s Inventi-
on, nor of his Appointment, otherwis
than as he had Received Command-
ment for it from *God*; and Deliver
the ſame to his Children. * As Pe
Comeſtor ſays, that *Adam, by the Spi-
rit, did teach his Sons to offer Tyth
and Firſt-fruits to God.* And *Hugo d
S. Victore* ſays, *that God taught* Adam
how to Worſhip Him, and that Adam
*taught his Sons to give Tythes and Firſt-
fruits* †.

* *Hiſt. Schol.* in *Gen.* xxvj.

† Annot. in *Gen.* c. iv.

This is farther evident in that it
ſaid *Heb.* xj. 4. That *Abel* offered b
Faith. Now *Faith* has onely Relati
on to *God*, and to *His* Command
To obey the Command of a *Parent* o
Magiſtrate is not called *Faith.* And
we think to Pleas God by a *Worſhip* o
our own Invention; and have *Fai*
or *Truſt* in Him that he will acce
it. This is *Preſumption* in us. It
Superſtition, and *Hateful* to *God*; an
which the *Scripture* wou'd never c
Faith in *God.* Therefor ſince *Ab*
did offer in *Faith*, it is a Neceſſar
Conſequence that the thing was Com-
manded of *God.*

Now

Now the offering of *Fruits* was a *Sacrifice*, and *Worſhip* of *God* as well as the *Sacrificing* of *Beaſts*. And as God did, at the beginning, appoint the *Firſtlings* and the *Fat* of *Beaſts* for *Sacrifice*, ſo did He appoint a determinate *Quantity* of the *Fruits*, elſe *Cain* had not been Condemned for not *Dividing* aright.

And, as that Inſtitution of the *Firſtlings* and the *Fat*, of *Clean* and *Un-Clean Beaſts* and *Fowl*, &c. were Re-Commanded under *Moſes*, ſo was that of *Tythes*.

8. Concerning which, let me give this farther Argument, from other Inſtances which are allow'd. It is allow'd that *Sacrifices*, and *Prieſthood*, and *Marriage*, were Inſtituted, at firſt, by *God*. And that they Deſcended, by Immemorial Tradition, from *Adam* to the *Heathen* Nations, who knew not of *Adam*, nor the Beginning of the World, nor how theſe *Inſtitutions* Began. But it was concluded, and that by a ſure Rule, that thoſe *Inſtitutions*, which were *Univerſally* Receiv'd, and whoſe Beginning was not known, muſt certainly be from the Beginning.

Now *Tythe*, as well as any of these before-nam'd, was *Universally* Receiv'd among the *Gentiles:* and its Beginning was not known more than any of the Rest: And therefor *Tythe* must have been from the Beginning, as well as any of the other.

Consider, I beseech you, how otherwise *Tythes* cou'd have come to have been so *Universally* Receiv'd. Suppose all the World to be agreed that *Some part* of all our Substance was Due to God: but that no *Determinate* Part was appointed, but Every Man left, in that, to his own *Fancy* or *Inclination:* How shou'd all the World hit upon the same Number of a *Tenth*, more than a *Fifth*, *Fifteenth*, or any other Number? Nations far Distant from one another, who knew not of one another, nor held any Correspondence?

Take *Three* Men off the Street, and bid them think of a *Number:* it is 10000 to *one*, that they do not all *Three* think of the same Number. How *Inconceivable* then is it, and next to an Utter *Impossibility*, that so many Millions of People shou'd all, by meer Accident,

cident, ſtumble upon the very ſame Number? And that they ſhou'd think this Number to be *Sacred*, ſo as none ought to offer a *Leſs Quantity*, without committing a Great Sin? That none ſhou'd know the Beginning of this Cuſtom? That no Hiſtory ſhou'd mention it? Theſe are things ſo Unaccountable, that it is not left in any Man's Power, who will conſider of it, to believe that *Tythes* were any *Humane* Invention: or that the Notion of it cou'd have ſpread it ſelf ſo univerſally through the World, if it had not Deſcended from our *Firſt Parent*; and ſo flowed from the *Fountain* through the many Divided *Streams*.

Mr. *Selden* (*c. 3. n. 5.*) wou'd have it, that the *Gentiles* learn'd this Cuſtom from the *Jews*. And Dr. *Spencer*, that the *Jews* had it from the *Gentiles*. But neither of theſe are the Truth. The *Jews* were a very Contemptible People, in the Eyes of the *Gentiles*, and Abhorred of them. And therefor it is no ways likely that the *Gentiles* wou'd learn from them: Eſpecially ſuch an Expenſive Worſhip, as wou'd coſt them the *Yearly Tenth*

De Legib. Hebr. before Quoted.

of all that they poſſeſſed. And, on the other hand, The *Jews* were ſtrictly forbidden to learn the *Cuſtoms* of the *Gentiles*; they thought the *Gentiles* ſo Impure, as that it was not Lawful to *Marry*, no nor to *Eat* with them: and therefor, it is as Improbable that the *Jews* ſhou'd Part with the *Tenth* of all their *Yearly Increaſe*, becauſe the *Gentiles* did ſo.

Again. If ſome Neighbouring *Gentiles* had learn'd it from the *Jews*, how ſhou'd it have ſpread to other far diſtant Nations? How ſhou'd it have been Receiv'd amongſt them all at the ſame time? How wou'd not the Beginning of it be known, in any Nation? Nor from whence they had it? But to come to Matter of Fact. If as Mr. *Selden* did ſuppoſe, the *Jews* had the Notion of *Tythes* only from the *Levitical* Law; and that the *Gentiles*, after this, Learn'd it of them: Let us conſider that the *Law* was given to the *Jews*, after they came out of *Egypt*; ſo that the *Egyptians*, nor any other, cou'd have learn'd it from them, while they ſtay'd there. It was given them in the *Wilderneſs*, where for

for 40 Years they convers'd with no other Nation, and where *Moses* died: Now *Triptolemus* King of *Attica* before mentioned, who made the *Attick* Law Θεοὺς κάρποις ἀγάλλειν, *to Honour the Gods with their Fruits*, which, as *Porphyry* Repeats it, was, *That all the Inhabitants of* Attica, *shou'd worship the Gods, according to their Estates, with First-fruits and Offerings of Wine, every Year*: And Ἀπαρχὰς ποιεῖσθαι, which is *Porphyry*'s Expression for offering of their *Fruits* to the *Gods*, and was his Phrase for Paying of *Tythe*; as was usual with all others, in those times, both *Sacred* and *Profane* Writers: I say, this *Triptolemus* was Co-temporary with *Moses*; and, for the Reasons before told, cou'd not have learnt the Notion of *Tythes* from him, or the *Jews* in his time. And yet *Triptolemus* is not said to have been the first who brought the Notion of *Tythes* among the *Gentiles*; only that he made Laws for it, in his own Country, which supposes the thing to be known before.

Porphyr. de Abstin. l. 4. §. ult. p. 179.

See N. 2. *of this* Sect.

But Mr. *Selden* wou'd screw it in another way, and (as I before quo-

ted his *c.* 3. *n.* 5.) makes the Example of *Abram* to have given the first Ground to the *Phœnicians*, *Carthaginians*, and *Europæans* for Paying of *Tythes*. How was it the Example of *Abram* that taught *Melchiſedec* what *Tythes* meant, who *Tythed* him, or put him under that Tribute? And *Melchiſedec* was a *King* and a *Prieſt* amongſt the *Phœnicians*; and, no doubt Received *Tythe* from them, as well as from *Abram*: And did the *Phœnicians* then firſt learn it from *Abram*'s once paying it to *Melchiſedec*? Is it not more Probable that they ſhou'd learn it from *Melchiſedec* than from *Abram*, who was a Stranger to them? Theſe are hard Shifts which Ingenious Men are put to, to Defend a Bad Cauſe. But if one of theſe muſt learn it from the other, it is more Probable that *Abram* might learn it from *Melchiſedec*, than *Melchiſedec* from *Abram*: for *Melchiſedec* was much the Elder Man; and both a *King* and a *Prieſt*. But the Truth is, neither of them did learn it from the other; Both knew it, and learn'd it from their Fathers. And that Inſtance

of *Abram*'s paying *Tythe* to *Melchiſedec* the *Prieſt*, was told only occaſionally, not as the *Original* of *Tythes*, or of *Prieſthood*, more than his Paying current *Money* with the *Merchant* to *Ephron* (Gen.xxiii.16.) was the Original of *Money* or *Merchandize*, becauſe we never Read of *Money* or of *Merchants* before. And as certainly as his paying of *Money* current with the *Merchant*, ſuppoſes that ther was *Money* and *Merchants* before, and that it was uſual to pay *Money*; ſo certainly, and from the ſame Reaſon, do's *Abram*'s paying *Tythes* to a *Prieſt*, ſuppoſe that ther were *Prieſts* before; and that it was uſual to Pay *Tythes* to them. And ther is as much Ground to ſuppoſe that the *Gentiles* learn'd the Uſe of *Money* from *Abraham*'s Paying *Money* to *Ephron*; as that they learn'd the Uſe of *Tythes* from his paying *Tythes* to *Melchiſedec*.

How ſhou'd All the far Diſtant Nations of the Earth know, and take ſuch Notice of this ſingle Act of *Abram*'s, who was but a *Traveller* and *Sojourner* in *Canaan*, ſo as to make it their Pattern and Example? How

ſhou'd they have this Notion All at once? Wou'd not ſome Footſteps or Account remain in *Hiſtory*, how it was Receiv'd from one Nation to another? If that of *Abram* was the *Original* of *Tythes*, wou'd not their *Beginning* be found in ſome Nation or other? What Wild and Un-accountable Imaginations are theſe?

But the Truth is, the *Gentiles* neither learn'd the Notion of *Tythes* from *Abram*, or the *Jews*; nor the *Jews* from the *Gentiles*; more than the Notions of *Sacrifices*, of *Prieſthood*, of *Marriage*, which were Receiv'd from the Beginning of the World; and Deduc'd through the After-Generations as well of *Jews* as *Gentiles*.

Tythes muſt be as *Ancient* as *Sacrifice*; for *Tythes* were a *Sacrifice*. They were the *Quantum* of the *Sacrifice*. And they muſt be as *Ancient* as *Prieſthood*; for they were Given by God as a Maintenance to His *Prieſts*, and always ſo underſtood. To *Sacrifice* was the *Office* of the *Prieſt*; and the *Tythe* was his *Reward*. So that theſe being Relatives, muſt be of equal Standing.

Having

Having thus ſhewn the *Original* of *Tythes* to have been from *God*, at the *Creation*; and to have Deſcended from that time to this, through all Ages and Generations of Men: I will now Proceed to Anſwer ſome Objections which have been made againſt them.

SECT. IX.

Obj. *That* Tythes *are not Commanded in the* Goſpel.

I. THIS *Objection* proceeds from a Miſtake of the Nature of the *Goſpel*, as if it did *Abrogat* the whole *Law*; and that Nothing of the *Law* were of Force, but what is anew Commanded in the *Goſpel*. Whereas the *Goſpel* was not meant to Overturn any thing in the *Law*; but to Confirm it, to the leaſt *Jota*; by *Fulfilling* all the *Types* of *Chriſt*; which, as *Shadows*, vaniſh, of Courſe, when the *Subſtance* is come. And the *Ceremonys* which were ordain'd to accom-

Matth. v. 17, 18.

accompany these *Types*, were, with the *Types*, *Fulfilled*, that is, *Ended*. And *Fulfilling* is the *Perfection*, not the *Destruction* of any thing. That is the Highest *Perfection* to attain to the *End* for which it is Ordain'd; and that is the *Fulfilling* of it. There was another Part of the *Law*, which respected the Particular Nation of the *Jews*, as to their *Political Government* and *Oeconomy*, which is call'd their *Judicial* Law. And this vary'd, even in the Nation of the *Jews*, according to their Different *Times*, and *Circumstances*; as it must be in all Nations. And this do's not, or ever did oblige any other Nation, otherwise than as the *Justice* and *Equity* of that *Municipal* Law of the *Jews* (being given by *God* Himself) is the Best Pattern that can be follow'd, in other Nations, where their *Circumstances* will allow of it.

But all the Rest of the *Levitical Law*, except the *Typical*, the *Ceremonial*, and the *Judicial*, were *Confirm'd* by *Christ*; and needed no New Injunction. Now it is Evident, That *Tythes* were no Part either of the *Typical*

pical or *Ceremonial* Law. They were no *Type* of *Chriſt*. For *Chriſt* is call'd by the *Name* of His *Types*. *Chriſt our Paſſover is ſacrificed for us.* But *Chriſt* is nowhere call'd our *Tythe*. *Tythe* had another *End* and *Tendency*, which was, an *Acknowlegement* and *Homage* Due to *God*, as the *Author* of all the Good we Receiv'd in this World; And that it was his *Bleſſing* alone, which gave *Succeſs* and *Encreaſe* to our *Labours*. This Reſpected *God* as our *Creator* and *Preſerver*; but had no ſignification as to the *In-Carnation*, *Sufferings*, *Death*, and *Reſurrection* of *Chriſt*. And therefor was no *Type* of Him. And therefor was not *Fulfill'd* or *Ended* in *Him*. The *Reaſon* of it, is *Eternal*; and muſt laſt, while *God* feeds *Man* upon the Earth. And has been, ever ſince God Created Man upon the Earth. It was Long before the *Law*, and therefor, not taking its *Riſe* from the *Law*, cou'd not be *Abrogated* in the *Law*. It is true, it was a Part of the *Law*, as being anew Enjoined in the *Law*; and ſo was a *Municipal* or *Judicial* Law among the *Jews*: But it do's not

1 Cor. v. 7.

therefor

therefor Ceaſe to oblige other Nations, as other Parts of their *Judicial* Law may ceaſe, becauſe, 1. The *Juſtice* and *Equity* of it, is nothing Peculiar to the *Jews*, but Equal to all *People* and *Nations* whom God do's *Preſerve* and *Feed*. But 2dly, Other Nations were in Poſſeſſion of it long before the *Law* of *Moſes*; and after, not from the *Law* of *Moſes*, but from its *Original* and *Univerſal* Obligation: and therefor the Abrogation of the *Law* of *Moſes*, had it been every word Abrogated, cou'd not have Diſſolv'd the Obligation of *Tythes*.

But *Tythes* belonging to no Part of it, that ceas'd upon the Coming of *Chriſt*; conſequently is ſtill confirm'd, unleſs it can be ſhewn that *Chriſt* has Diſcharg'd it. *Chriſt* did not anew Inſtitute the *Decalogue*; but left it of Force, becauſe not Alter'd by Him. And ſo it is of *Tythes*.

II. But *Chriſt* has not only, by his not Forbidding, confirm'd *Tythes*; but has given Expreſs *Approbation* of them. *Matth.* xxiij. 23. Where he ſays, *Theſe things* (*i. e.* the paying *Tythe* of the ſmalleſt things, as of *Mint*, *Anniſe*, and

and *Cummin*) *ye ought to have done.* And in his Parable of the *Phariſee* and the *Publican*, Luk. xviii. 12. He reckons Paying *Tythe* of *All* that we Poſſeſs, as an Act of *Worſhip* and *Devotion* to *God*. Which ſure He wou'd not have done, if it had been then *Abrogated*. But if you ſay, that this was ſpoke to the Phariſees, not to His Diſciples; *Origen*, who put this Objection, gives an Anſwer. That He wou'd not have Commanded that to the *Phariſees*, which he wou'd not have His *Diſciples* to fulfil much more "abundantly; for, *Except your Righ-*
"*teouſneſs Exceeds the Righteouſneſs* Hom. II.
"*of the Scribes and Phariſees*, &c. in Numer.
"How therefor (ſays *Origen*) do's "my Righteouſneſs Exceed theirs, if "they dare not taſte of the Fruits of "the Earth till they have firſt offer'd "the *Firſt-fruits* to the *Prieſts*, and "*Tythes* to the *Levites*. And I do-"ing none of theſe things, miſ-ſpend "of the Fruits of the Earth to my "own Uſe, without acquainting "*Prieſt* or *Levite*, or letting the *Al-*"*tar* partake of any Part of them? "And this we have ſaid (*continues*
"*he*)

" *he*) to ſhew, That the Command
" for Firſt-fruits of Fruits and Cattel
" ought to ſtand even according to
" the Letter.

Let me add the *Apoſtle*'s Argumen
Hebrews vij. 8. where he ſays, tha
under the *Law*, Men that Die re
ceived *Tythes*; but oppoſing to thi
the *Melchiſedecal* Prieſthood, whic
was but a *Type* of *Chriſt*'s, he ſay
that *He receiveth them* (Tythes)
whom it is witneſſed that He Liveth
i. e. Liveth for ever, not as the *Le*
vitical Prieſts, who were *Mortal*, an
therefor ſucceeded one another. No
Melchiſedec, if he was *Sem*, was *Mo*
tal, and *Died*, as well as the *Levi*
cal Prieſts; and therefor this was ſpo
ken only of *Chriſt*. And the *Apoſt*
ſays, that *He* receiveth *Tythes*, for
can be meant of None other. An
if *Chriſt* receiveth *Tythes*, then He ha
not *Abrogated* them. Then He ha
Confirm'd them; not only *Negativel*
by not *Forbidding* them, under th
Goſpel; but *Poſitively*, by *Approvi*
of the Payment of them, and Him
ſelf now in Heaven, ever living, t
Receive them.

Agai

Again Hear St. *Paul*, 1 Cor. ix. 13. 14. *Do ye not know that they who Miniſter about Holy things, live of the things of the Temple? And they who wait at the Altar are Partakers with the Altar? Even ſo hath the Lord ordained, that they who Preach the Goſpel, ſhou'd Live of the Goſpel.* OF THE GOSPEL. What is that? The *Apoſtle* makes the Compariſon, as of the *Altar* in the *Temple*, that is, of the *Tythes* and other *Offerings* which were offer'd upon the *Altar*; And therefor are ſaid to belong to the *Altar*, as being Due to the *Altar*, to be offer'd there: So that as the *Altar* in the *Temple* had a Large *Revenue*; and the *Prieſts* did *Partake with it*, did *Live of it*: Even ſo hath the Lord ordain'd — What? That the *Evangelical Prieſts* ſhou'd Live of the *Goſpel*. What *Revenue* then has the *Goſpel* to Maintain them? A *Revenue* ſurely like that of the *Temple*. Els it is not *Even ſo*, as the *Apoſtle* makes the Compariſon. Some wou'd have the *Goſpel* merely *Eleemoſinary*: Nothing *Due*; but all *Free-will-Offerings*. Then I am ſure it was not *Even ſo* as the *Temple*; for there were

were *Free-will-Offerings*, it is true, but that was not All. Ther were *Tythes*, and other *Offerings* as of *Obligation*. Else ther had been no *Certainty* or *setled Maintenance*. Now if the *Gospel* has nothing as of *Right*, which it can *Claim*, how is it *Even so* as the *Temple*? If the *Priests* of the *Temple* were sure of a *Tenth*, And the *Priests* of the *Gospel*, not of a hundred, or thousandth Part, or of any Part at all, how were they Provided *Even so* as the *Priests* of the *Temple*?

But what was it that the Lord *Ordained*? That Every Man shou'd pay what he Pleas'd? That they might do, and that they would do, without any *Order* or *Law* made for it. Was ther Ever such a *Law* made, that Every Man shou'd do just what he Pleas'd, and no more? Wou'd not such a *Law* be Good for just *Nothing*? That is to say, it wou'd be no *Law*; for *Law* is a *Requiring* and *Enjoyning something*, a *Restraining* of *Liberty*, and putting Men under an *Obligation*, who were *Free* before, as to that which the *Law* Commands: And therefor that which lays no *Restraint* or *Obligation*, but leaves

leaves every Man perfectly at his own *Liberty*, is no *Law*: And consequently, if every Man were left to his *Liberty*, what he pleas'd to Give to the *Gospel*, then *Christ* here *Ordained* just *Nothing*: it was no *Ordinance* or *Law* at all. And ther was no manner of *Comparison* betwixt the *Gospel* and the *Altar*, which the *Apostle* do's *Compare* together. The Lord ordained *Tythes* to the *Altar*; and *Nothing* to the *Gospel*. What *Comparison* then betwixt the *Gospel* and the *Altar*? The same as betwixt *Tythes* and *Nothing*! And how then did The Lord *Ordain* a Maintenance for the *Ministers* of the *Gospel*, *EVEN SO* as for the *Ministers* of the *Altar*?

Ther is no *Coherence*, no *Argument*, no *Comparison*, nor *Good Sense*, can be made out of this Text, unless The Lord had Ordained, that, as the *Tythes* were Pay'd to the *Priests* of the *Temple*; they shou'd be likewise Pay'd to the *Priests* of the *Gospel*. And then the *Comparison* lies Full and Round, and the *Apostle*'s Argument is *Strong* and *Cogent*: which otherwise is *Precarious*, and *In-Consequential*. Therefor I

think that from this very Text, it may, nay that it must be Concluded, That The Lord has Ordained *Tythes* under the *Gospel*, as well as under the *Law*. And I will shew hereafter, that this Text was thus understood, in the first Ages of the Church.

But why wou'd not S. *Paul* downright name *Tythes*, and so put the Matter out of Dispute? I answer; Ther was then no *Dispute* at all concerning the *Divine Right* of *Tythes*. All the *Dispute* that then cou'd be, was only to whom they shou'd be Pay'd? whether to the *Priests* of the *Temple* or the *Gospel*? The *Priests* of the *Temple* were then in Possession of them; and wou'd have Rais'd a much more severe *Persecution* against the *Gospel*, if its *Priests* had Pretended to them. And therefor it was Great Prudence in the *Apostles* not to Name *Tythes*, not to add *Oyl* to the *Flame* of that *Persecution*, which was like to be too strong for the ordinary sort of *Christians*, and overcame some of them. Yet wou'd not the *Apostles* lose their *Right*; which S. *Paul*, in this *Chapter*, not only *Asserts*, but *Argues* for

for it, though he wou'd not then make uſe of it, for Reaſons which he there Declares.

SECT. X.

Obj. *That no* Tythes *were Pay'd in the Days of the* Apoſtles, *and firſt Ages of* Chriſtianity.

I. FIrſt, I Deny the Suppoſition: That no *Tythes* were then Pay'd. For though a *Tenth* was *Ordained*; yet it might be Exceeded, and Men might give a Greater Proportion, if they thought fit: and God did accept of what more Men gave, as a Mark of more Extraordinary Devotion, and Zeal to his Service. And therefor they who gave *More*, gave the *Tenth*.

Now, in the Days of the *Apoſtles*, the *Chriſtians* gave not only a *Tenth*; but their *Zeal* was ſo Exceeding as to ſell *Lands*, *Houſes*, &c. and give All that they had in the World, and

Acts iv. 34. lay it down at the *Apostles* Feet. And this was not a sudden Heat of Devotion, and soon over, it lasted many Years. We find it in *Justin Martyr*, 160 Years after *Christ*.

Νῦν δὲ ἃ ἐχόμεν εἰς κοινὸν φερόντες καὶ πάντι δεομένῳ κοινωνοῦντες. Apolog. 2. pag. 61.

And now (says he) *We bring all that we have into Common, and Communicate it to every one that wants.*

Adverſ. Hæreſ. l. 4. c. 34. And after him *Irenæus*, An. Chr. 180. tells that the *Jews* consecrated a *Tenth*, but the *Christians* gave *All that they had to God's Service; and won'd give not Less than the Jews, because they had a better Hope.* And after him *Tertullian*, An. 200. says (*Apol.* c. 39.) *That all things were Common among the Christians, but their Wives.*

Now while this great *Zeal* and *Liberality* lasted, what Reason was there to *Press* Men to give a *Tenth*, who gave a Great deal more? Mr. *Selden* confesses (c. 4. n. 1. p. 36.) *So liberal* (says he) *in the Beginning of Christianity, was the Devotion of Believers, that their Bounty to the Evangelical Priesthood far exceeded what the Tenth cou'd have been.* And p. 39. *The Liberality formerly used had been such, that*

is

in reſpect thereof, Tenths were a ſmall part. And *Review*, c. 4. p. 462. he ſays, *It had been little to the purpoſe indeed to have had Tythes of Annual Increaſe paid, while that moſt Bountiful Devotion of Good Chriſtians contin'd in frequent Offerings, both of Lands and Goods, to ſuch Large Value.* And (*c.* 4. *n.* 2. *p.* 40.) he continues this vaſt Liberality of the *Chriſtians* in their *Offerings*, to the days of St. *Chryſoſtom*, who liv'd at the end of the *4th Century*; where he tells how much the *Clergy* were Envy'd for their *Riches*; which, ſays he, *Grew only out of ſuch Chriſtian Devotion to the Prieſthood.* He magnifies the Great *Oblations* made *Rome*, however *Cyprian* (ſays he) *might before have cauſe to complain in Africk.* Yet the Oblations were not Mean in *Africa*; which we may gather from the Relation of St. *Cyprian* himſelf; who tells (*Epiſt.* 160. *p.* 96. *Ed. Oxon.*) that out of the Oblations of the *Chriſtians* of *Carthage*, where he was *Biſhop*, he contributed, at one time, an Hundred Thouſand *Seſtertiums*, towards the Relief of ſome Chriſtian Captives. But, to ſay no

more of the Greatneſs of the Devotions of thoſe Times; I have only this Uſe to make of it, as to my Preſent Purpoſe, That the *Chriſtians* then giving more than a *Tenth*, had been Reaſon ſufficient, if ther had not been one word in any of the *Fathers* of thoſe Times, concerning *Tythes*. For how cou'd they Require *Tythes*, when *Tythes* were Pay'd, and a great deal more?

But becauſe ther ſhou'd be no ſort of Argument wanting, in this Cauſe, we have frequent Teſtimonies, even of the *Fathers* of theſe firſt Ages, for *Tythes* being Due, under the *Goſpel*, as well as under the *Law*; and that the Commands in the *Law* for *Tythes*, do ſtill oblige us. I will mention but a few.

St. *Irenæus*, Diſciple to St. *Polycarp*, who was Diſciple to St. *John* the Apoſtle, ſays (*adverſ. Hæreſ.* l. 4. c. 34.) That *we ought to offer to God the Firſt-fruits of His Creatures, as* Moſes *ſaid, You ſhall not appear Empty before the Lord.* It has been ſaid before, that *Firſt-fruits* and *Tenths* are us'd promiſcuouſly. But *Irenæus* ſhews, that

he means *Tenths*, in the ſame place, by making this Compariſon betwixt the Offerings of the *Jews* and the *Chriſtians*, that the *Jews* offer'd a *Tenth*, but the *Chriſtians* gave *All that they had*. And (*Ibid.* c. 27.) he ſhews how *Chriſt* did *Heighten* the Commands of the Law. As, for *Adultery*, to forbid *Luſt*: for *Murder*, to forbid *Anger*. And he adds this Inſtance to the other, That inſtead of *Tythes*, Chriſt commanded to ſell *All*, and give to the Poor; and this (ſays he) *is not a Diſſolving of the Law, but Enlarging it*. By which Argumentation, *Tythes* are no more Diſſolv'd, under the *Goſpel*, than the 6th and the 7th Commands. Of the ſame Opinion was *Origen*, who Flouriſh'd about 20 Years after *Irenæus*. *To whom* (ſays he) *we give our Firſt-fruits, to the ſame we ſend up our Prayers.* Ὧ ἧ τὰς ἀπαρχὰς ἀποδίδωσιν, τούτῳ καὶ τὰς εὐχὰς ἀναπέμπομεν. *Contr. Celſ.* l. 8. p. 400. By *Firſt-fruits* he means *Tenths*, as appears by his 16th Homil. on *Geneſis*, where he ſays that the Number *Ten* is Regarded in the *New Teſtament*, as well as the *Old*. And ſays, that becauſe *Chriſt* is the

Author of *All*, therefor *Tythes* are offer'd to the *Prieſts*. He is large upon this Subject, *Hom.* II. in *Num.* as Tranſlated by St. *Hierom* (for we want the *Greek.*) Much of which Mr. *Selden* quotes (*c.* 4. p. 40. and 41.) and particularly *Origen* applies the Text before Debated, 1 *Cor.* ix. 13. to the *Prieſts* having *Tythes* under the *Goſpel:* and ſays, that *Tythes* are Due now as well as then, *etiam ſecundum Literam*, according to the very *Letter* of the *Law:* which, in this Caſe, is ſtill obligatory, and to *Chriſtians* as well as *Jews*. He reckons them as having no Remembrance of God, as not believing that God gave the Fruits of the Earth, who do not Honour Him with them, by giving Part of them to the *Prieſts*. And, as I before Quoted this ſame *Homily*, he likewiſe cites our *Saviour*'s Command to the *Phariſees*, telling them, that they ought to pay *Tythe* of *Mint*, *Anniſe*, *Cummin*, &c. and ſhews how this is more ſtrictly obligatory upon *Chriſtians:* and concludes with Proving, That the very *Letter* of the *Law* muſt ſtand for the Payment of the *Firſt-*

fruits

fruits of *Fruits* and *Cattel*. *Hæc. diximus aſſerentes Mandatum de Primitiis Frugum vel Pecorum debere etiam ſecundum Literam ſtare.* And all that Mr. *Selden* has to ſay againſt this clear Teſtimony, is, That though *Origen* do's mention *Tythes* in the *Premiſes*, yet that in the *Concluſion*, before-quoted, he only names *Firſt-fruits*. He makes *Origen* a very bad Reaſoner by this. But ther is no Ground for it; becauſe (as before often ſaid) by the Word *Firſt-fruits*, *Tythes* were frequently meant. And in this ſame place *Origen* uſes both theſe Terms: where he tells that the *Phariſees* durſt not Taſte of the Fruits of the Earth, *priuſquam Primitias Sacerdotibus offerant, & Levitis Decimæ ſeparentur*, i. e. *before they offer'd Firſt-fruits to the Prieſts, and the Tythes were ſeparated for the Levites*. Where, as he uſes the Words *Prieſts* and *Levites*, ſo the Words *Firſt-fruits* and *Tythes*, promiſcuouſly. For the *Tythes* were to be pay'd to the *Prieſts*, who it is true were likewiſe *Levites*, that was a General Word, like the *Clergy* among us, to Comprehend all the Orders of the

Hiſtory of Tythes, c. 4. n. 3. p. 41.

the *Church*; But the *Tythes* were not pay'd to the *Levites*, as they were a Diſtinct *Order* from the *Prieſts*. Nor were the *Firſt-fruits* pay'd more particularly to the *Prieſts*, than the *Tenths* were. Both *Firſt-fruits* and *Tenths* were *Offerings* to *The Lord* (as before has been ſhewn) and all the *Offerings* and *Sacrifices* were offer'd only by the *Prieſts*, and not by the *Levites*. Yet *Origen* here uſes theſe Words indifferently, as likewiſe the Words *Firſt-fruits* and *Tenths*. And to ſhew (contrary to Mr. *Selden*'s Pretence) that he meant to bring them both, in their Diſtinct Senſes, into his Concluſion, he draws his Conſequence not from *One* but *Both* of them, ſpeaking in the Plural Number, *Et Ego nihil Horum faciens* ---- i. e. Neither offering my *Firſt-fruits* nor *Tenths*. Theſe Words immediately follow thoſe above quoted, where he ſhews how ſtrictly the *Scribes* and *Phariſees* pay'd their *Firſt-fruits* and *Tenths*; and then, ſpeaking in the Perſon of a *Profane* and *Careleſs Chriſtian*, ſays, *Ego Nihil Horum* ------ do neither of *Theſe*; this comprehends both *Firſt-*

fruits

fruits and *Tenths*, to cut off Mr. *Selden*'s vain Distinction; and *Origen* Condemns such a *Christian* as much worse than the *Scribes* and *Pharisees*. And his Inferring from hence, that the *Mandatum de Primitiis*, the *Law* for *First-fruits*, ought to stand, cannot Exclude the *Tenths*, which he expresly mention'd: But shews plainly, that by this he meant the *Tenths*. As St. *Chrysostom*, by the same word of *First-fruits* expresses the *Tythes* which *Abram* gave to *Melchisedec*, calling them Τὰς Ἀπαρχὰς τῶν αὐτῷ πεπονημένων, i. e. *The First-fruits of his Labours*. And *Clemens Alexandrinus*, who was *Origen*'s Master, us'd both these words in the same Sense, and taught the very same thing as *Origen*; *viz.* That the Law of *Moses* concerning *Tythes* was still obligatory and of Force among *Christians*: as being a *Moral* Duty, and a Part of *God's Worship*. He says, that *Moses*'s Law did teach *Piety* and *Worship* towards *God*, *by Giving Him the Tythes of our Fruit and Cattel* —— *and of these First-fruits* (says

In Hebr. Hom. 12. *Tom.* 4. p. 497.

Αἱ Δεκάται τῶν καρπῶν, καὶ τῶν θρεμμάτων, εὐσεβεῖν τε εἰς τὸ Θεῖον —— ἐδίδασκεν. ἐκ τούτων γὰρ οἶμαι τῶν Ἀπαρχῶν, καὶ οἱ Ἱερεῖς διεστέφοντο. Strom. l. 2. p. 397. Edit. *Lutetiæ* 1629.

he)

he) *the Prieſts were Maintain'd.*

Here *Firſt-fruits* and *Tythes* mean the ſame thing. And ſo it is in the *Apoſtolical Canons*, where *Can.* 38. it is order'd how the Ἀπαρχαὶ, the *Firſt-fruits* or *Tythes* ſhou'd be Diſpoſed; which is a full Demonſtration that they were then Pay'd.

I will cloſe my Proof of thoſe firſt Ages with the Great St. *Cyprian*, who Flouriſh'd *A. D.* 240. He Reproving the Cooling of the *Charity* of ſome, and how far they had fallen ſhort of the Primitive *Zeal*, ſays (*de Unit. Eccleſ.* n. 23.) *Domos tunc & Fundos venundabant, at nunc e Patrimonio nec Decimas damus*, i. e. *They then ſold Lands and Houſes; but now we do not ſo much as Pay the Tythes of our Eſtates.* Thereby Reproaching the *Covetous* and *Diſtruſtful* of his days, who Pay'd not their bare *Due*, that is, the *Tythe*; whereas formerly they Gave much more than was *Due*, more than the *Tythe*, they Gave *All.* Thus far we have ſeen the *Doctrine* of the *Church*, as to *Tythes*, for 240 Years after *Chriſt*; which is all the time Diſputed: for in the After Ages, when a Greater

Greater and more Universal Neglect of *Tythes* had crept in, the *Fathers* are voluminous upon the Subject, and *Councils* expres's in Requiring them under pain of *Excommunication*, as being Due to *God* from the Beginning. And the *Apostolical Canons* above quoted, were the *Canon-Law* that was in those times.

So that we have not only the Testimony of Private *Fathers*; But the *Law* that then was for the Payment of *Tythes*, before the extraordinary Oblations of more than a *Tenth*, did cease in the Church; though they had then no need to Insist upon the *Tythe*, because they Receiv'd a much Greater Proportion. Mr. *Selden*, as before quoted, owns that these *Extraordinary Oblations* were still continu'd for the first four hundred Years. And if I shou'd take in all the *Fathers* about this time, I shou'd be forc'd to Repeat whole *Sermons* vindicating the *Divine Right* of *Tythes*. None will Deny but that they were *Full* and *Expres's* for *Tythes* at that time; and afterwards. Only the *First Fathers* were not so large, because they did not

Treat

Treat expreſly upon this Subject, only *obiter*, and by the bye, having no occaſion for it, while the *Zeal* of *Chriſtians* was not willing to be ſtinted to the bare *Due* of a *Tenth*, but gave much more. So that it were not ſtrange, if we had heard nothing at all from them of it. But, by Good Providence, they have left ſufficient to Convince thoſe willing to be Deceiv'd, in After Ages, who through *Covetouſneſs* and *Diſtruſt* of *God*, did forbear to Pay their *Tythe*. Till, by a long Cuſtom of Sinning, Men began to loſe the *Senſe* of their Sin; who yet Durſt not Plead for the *Lawfulneſs* of it. As the *Jews*, the *whole*
Mal. iij. 9. *Nation* of whom ſubtracted their *Tythe*, and were *Curſed* of God for it: yet none can think that this was a Sin of *Ignorance* in them, that they *Diſputed* or *Forgot* the Poſitive Commands of the *Law* for *Tythe*: But they were not *Willing*, and ſo had *Forgot* to *Practiſe* it. Which was the Caſe of thoſe *Careleſs* and *Diffident Chriſtians* who at firſt only *Grudg'd* to Pay their *Tythes*; then *Forbore* it; and at laſt *Forgot* it: but began not till the

Late

later moſt Corrupt Times, to *Diſpute* againſt it.

II. When the *Papacy* had grown Great upon the Ruins of *Epiſcopacy*: and the *Biſhop* of *Rome* Appropriated the Stile of *Apoſtolical* to his *See* alone; Aſſuming to himſelf the *Supremacy* over all other *Biſhops*; and ſought to *ſwallow* up all their *Authority*, and *Center* it in the *Plenitude* of his *Power*: And that, for this End, it was neceſſary to Uſurp the *Revenues*, as well as *Authority* of his *Colleagues*; whereby he might be Enabled to Maintain the vaſt Swarms of *Regulars*, whom he had ſet up, and *Exempted* from the *Juriſdiction* of their reſpective *Biſhops*, to Depend wholly upon Himſelf: and by this he Un-meaſurably broke the *Epiſcopal* Authority: For the *Seculars* only were left under that ſmall Remainder of the *Epiſcopal Power*, which the *Pope* had left, as a *Fiocco*, to thoſe *Biſhops* whom he had ſubjugated. But he Cheriſhed the *Regulars* as his *Life-Guard*. And, like a Conquerour, he ſeiz'd upon the *Eſtates* of thoſe whom he had overcome, as juſtly Forfeited; and beſtowed them upon thoſe who fought

fought on his side. The *Tythes* of the *Church*, which All belong'd to the *Bishops* and their *Secular Clergy*, the *Pope* took upon him to *Alienate*, and let in the *Regulars* as Sharers with them. And thus He founded *Monasteries* and *Abbies* Innumerable; and Endowed them with the *Tythes* of the Neighbouring Parishes; to the Lessening of the *Bishops* Jurisdiction; *Impoverishing* the *Secular Clergy*, who Depended upon them; and plentifully Maintaining what Numbers he pleas'd of the *Regulars*, who were *Implicitly* at his Command.

And to countenance and make way for these Horrid *Sacrileges* and *Usurpations*, the Popish *Canonists* were first Corrupted: who forgetting the *First* and Chief End of *Tythes*, which was as a *Worship*, and *Tribute* Due to *God*; and Insisting only upon the *Secondary* Consideration, that of being a *Maintenance* to the *Clergy*; They, though they own'd *Tythes* to be *Jure Divino*, yet gave the *Pope* Power, as *Sovereign Disposer* of the *Revennes* of the *Church*, to *Alienate*, *Commute*, and *Appropriate* them as he thought fit.

But

But this was a Dangerous Tenure. For while *Tythes* were own'd to be *Jure Divino*, the *Pope's Alienations* might be Diſputed. Therefor the *School-Men*, who were generally *Monks*, made a new *Scheme* about the Year 1230, and ſaid that the *Divine* and *Moral* Law extended only to a *Competency* for the *Clergy:* but as to the particular Quantity of a *Tenth*, that this was only of *Eccleſiaſtical* Inſtitution.

But ther is no ſtop in the Art of Encroachment; For, having brought down *Tythes* ſo Low, the *Begging-Friars*, after this got up, and they made *Tythes* to be perfectly *Arbitrary*, at the Will and Pleaſure of the Giver: and not Due to the *Secular Prieſts*; but that they were nothing elſe than mere *Alms*; and conſequently might be given to any *Religious Beggar*. This was a ſhameleſs Preaching only for their own Bellies; and to rob their Enemies the *Secular Clergy*.

But to Conclude. The *Popes*, as faithful *Treaſurers* of the *Church*, have, in ſeveral Ages, taken upon them to ſell the *Tythes* of the *Church* to *Lay-*

men, to the best Bidder. And have *Infeodated* the *Tythes* all over *Italy* to the *Secular Princes*; insomuch that I was told by an Understanding Gentleman, and a *Rom. Cath.* who liv'd many Years in *Rome*, that there is not an *Inch* of *Tythe* now paid to the *Church* in all *Italy*. All is sold to the *Laity* or *Appropriated* to the *Monks*. And the like, though not in so great a Degree, is done in *France*, *Spain* and other *Popish Countries*.

SECT. XI.

Tythes *Dedicated by Particular* Vows *in* England.

THE General Obligation of *Tythes* being Established, there needed no Particular Application as in *England*. But I find that we have Here added the *Sacred Sanction* of *Vows* to that General Obligation under which we were Bound with the Rest of the World. And the

may be done, and, I ſuppoſe, has been, in moſt *Chriſtian* Countries; yet let me ſhew it as to our ſelves.

1. *Tythes* have been Eſtabliſhed by all the Authority, both *Eccleſiaſtical* and *Civil*, that this Nation cou'd afford: and *Dedicated* to *God* by Expreſs *Vows* of *Kings* and *Parliaments*, with the moſt *ſolemn Imprecations* and *Curſes*, upon *Themſelves* and their *Poſterities*, who ſhou'd Retract, or take back any Part of the *Tythes* ſo *Dedicated*. This is ſo well known, and ſo many *Acts of Parliament* Confirming it, that I need but Name it. Yet, for the Satisfaction of thoſe who are not ſo well vers'd herein, I will ſet down a few of the moſt Ancient Records, which Mr. *Selden* himſelf has afforded us, that they may be liable to the leſs Exception. C. 8. n. 2. p. 199. he Recites the 17th *Chap.* of the Great Council of *Calcuth*, A. D. 786. where he ſays, *Convenerunt omnes Principes Regionis, tam Eccleſiaſtici quam Seculares. All the Great Men of the Nation, as well Eccleſiaſtical as Temporal, were Conven'd.* So that this was a full *Parliament*, according to the

Constitution of those Days. And p. 203. he supposes it, *Extending through the whole Kingdom.* And as to the Truth of the Matter of Fact, he Quotes several *Authors* wherein it is Printed: and says, p. 202. *Neither can it be suspected by any Circumstance in the Subscriptions; which being so many, might have by Chance soon got among them a Character of Falshood, had it not been Genuine.*

This *Chapter* of it which he Quotes is [*De Decimis dandis, sicut in Lege scriptum est*] *Concerning the Payment of Tythes, according as it is written in the Law.* And they Infer, as the *Ancient Fathers* before Quoted, that the Command in the Law of *Moses* for the Payment of *Tythe* was still in Force, and obligatory upon *Christians* and Quote *Mal.* iij. 10. &c. for it. And it is Recited in the said *Chapter*, how the King *Elfwald*, the *Dukes*, *Lords*, *Senators*, and the *People*, did All with one Consent [*Devoverunt*] Bind themselves, by a solemn *Vow*, to Pay the *Tythe* to God.

2. Mr. *Selden*, p. 208, 209. sets down a *Charter* of King *Ethelwolf*

A. D.

A. D. 854. wherein he grants *Decimam partem terrarum per Regnum noſtrum. The Tythe of All the Lands in his Kingdom to the Church.* And it concludes thus. *Qui autem Augere voluerit noſtram Donationem, Augeat omnipotens Deus dies ejus Proſperos; ſi quis vero Minuere vel Mutare preſumpſerit, Noſcat ſe ante Tribunal Chriſti redditurum rationem, niſi prius ſatisfactione emendaverit.* i. e. *He that ſhall Add to what I have Given, The Lord add to him Proſperous days: But if any ſhall Preſume to Leſſen or Change it, let him know, that he ſhall give an Account of it before the Tribunal of Chriſt, unleſs he firſt Repent, and make Satisfaction.* This Mr. *Selden* ſays he had out of the *Cotton Library*, where it is in MS. among the Chartularies of the *Abbey* of *Abingdon*. The *Charter* expreſſes, That the *King* made this *Grant* by the Advice and Conſent of the *Biſhops*, *Earls*, and *All the Great Men*. And Mr. *Selden* ſays, p. 208. That this was a *Conſtitution*, *by the Parliamentary Conſent of that time.*

3. But in the Year following, A. D. 855. King *Ethelwolf* did Renew this

Grant, in a more solemn Manner. *Dedicating* and *Vowing* the *Tythe* of All the *Lands* in *England*, *In Sempiterno Graphio, in Cruce Christi*; as it is Expres'd, and was the Manner, at that time, of the most *Solemn Vow*: And Tender'd the *Charter*, by him sign'd, upon his Knees, offering it up, and laying it upon the *Great Altar* of St. *Peter's* Church in *Winchester*, the Bishops receiving it from him on *God's* Part. And this was done, not only with the *Consent* of both *Lords* and *Commons*, of whom an Infinite Number was Present; But all the *Bishops*, *Abbots*, *Earls*, and *Nobles*, did Subscribe it; with the Greatest Applause of the *People*. And it was Sent and Published in every *Parish-Church* throughout the Kingdom.

4. This *Ethelwolf* was the first *Hereditary Monarch* of the *English Saxons*, who held the whole Nation under his Subjection, in Peace, and without Contradiction: and consequently he was the first who could effectually make a *Law* to oblige the *whole Nation*.

And this *Law* and *Vow* of his, and of the *whole Nation*, by their Conſent given, as aforeſaid, was *Confirm'd* and *Renewed*, by almoſt every *King* and *Parliament* that ſucceeded, in the Reigns of *Alfred*, *Edward*, *Athelſtan*, *Edmund*, *Edgar*, *Ethelred*, *Canutus*, and *Edward the Confeſſor*, before the *Conqueſt*: and from *William the Conquerour* down all the way to *Hen.* VIII. in many *Parliaments*; with ſolemn *Curſes* and *Imprecations* upon *Themſelves* or *Poſterities* who ſhou'd Detract any of the *Tythes* ſo *Vowed* and *Granted*; And ſuch *Curſes* and *Excommunications* were Pronounced in the moſt Solemn and Dreadful Manner, by the *Biſhops*, with Burning *Tapers* in their hands, in Preſence of *King*, *Lords*, and *Commons*, in *Parliament* Aſſembled, and All *Conſenting* and *Confirming* the ſame, in Name of *Themſelves* and their *Poſterities*. And, as it is expreſs'd in the *Act of Parliament* made in the Reign of King *Edmund*, A. D. 940. Wherein All the People are Charged, *upon their Chriſtianity*, to Pay their *Tythes*; and thoſe who Neglect it, are Declar'd *Accurſed*, i. e.

Spelm. Concil. T. 1. P. 420. *Hiſt. Jorval.* Col. 858.

i. e. *Excommunicated*: and they were Esteem'd as Men who had *Renounced* their *Christianity*; and not to Deserve the Name of *Christians*. And these *Grants* and *Vows* are Confirm'd by *Magna Charta*, and all the rest of our *Laws*, both before and after it.

5. Now it is a Receiv'd *Maxim* in the *Civil Law*, as well as a Dictate of *Reason*, That *Votum transit in Heredes*, A *Vow* do's *Descend* and *Oblige* our *Heirs*. And in the Law of *Justinian*, which he Receiv'd from *Ulpian*, it is Particularly apply'd to this of *Tythes*. *Si forte, qui Decimam vovit, Decesserit ante Sepositionem, Heres ipsius, Hæreditario nomine, Decimæ obstrictus est. Voti enim obligationem ad Hæredem transire constat.* i. e. *If any that had vowed Tythes, should Dye before they were Pay'd, his Heir is oblig'd to Pay them; because it is a known Rule, That the Obligation of a Vow do's Descend to the Heirs.* How much more then, if any not only *Voweth*, but actually *Executeth* his *Vow*, and has Already *Given* the *Tythes* which he *Vowed* out of his own Possession to those to whom his *Vow* did oblige him

ff. lib. de Policit. l. 2. Quis, §. 2.

him to give them; how much more is his *Heir* obliged in this Caſe, not to *Recall* or *Take back* ſuch *Tythes* out of their Poſſeſſion, to whom they were ſo *Vowed* and *Given?*

If a Man cannot *Annul* or *Make void* his own *Vow*, without a manifeſt *Mocking* of *God*; how can he *Re-call* or *Diſannul* the *Vow* of *Another?*

If a Man's Grant of *his own* Eſtate, when Duly Executed, cannot be Re-call'd, tho' to the *Prejudice* or *Ruin* of his *Family*; And tho' it was a *Wrong* in him, and very *Unjuſt* to make ſuch a *Grant:* ſhall not his *Grant* of *Reſtitution* ſtand, whereby he only *Gives back*, what he had *Un-juſtly* taken from Another? What he had *Robbed* from *God*, of His *Tythes* and *Offerings?* Muſt ther be a *writ* of *Enquiry* to Examin into the *Juſtice* and *Equity* of the Original *Grant*, And to Recall it, becauſe it was *too Much?* Shall we think that *too Much*, which God has Reſerved as *Holy* unto *Himſelf?* And for which He has Promiſed to *Bleſs* us, in All that we ſet our Hand unto? Is not *He* Able to make us Amends, and Encreaſe our ſtore

an

an hundred fold? Is not *He* Able to Punish our *Distrust* of Him, And take away our *Nine* Parts, who Grudge to Give *Him* the *Tenth?* Is not this a *Snare* of the *Devil* to throw us out of *God's* Favour, and make us Forfeit His *Protection?* Is it not a *Snare to the Man who Devoureth that which is Holy, and after Vows, to make Enquiry?* If it is not Lawful to *make Enquiry*, to *Grudge*, or *Snip* from what I have *Vowed*, tho it be of things which I was not *Obliged* to *Vow*, or to *Give away:* How much more Unlawful is it, to *make Enquiry* after I have *Vowed* that which was *God's* Due before I *Vowed*; and which I was *Obliged* to Pay, tho I had not *Vowed* it at all?

Prov. xx. 25.

If *Ananias* and *Sapphira* were stricken Dead upon the Place, for keeping back but *Part* of the *Price* which they had not formally *Vowed*, no nor *Promised*, for ought Appears; but only *Thought* of, or *Resolved* in their *Minds* to Give; even of *Their Own*, and which cou'd not have been *Exacted* from them; Shall they Escape who keep back, not a *Part*, but the *Whole* of those *Tythes*, which *God* had Reserved,

ved, like the *Forbidden fruit, not to be Touched by us*, Ever ſince the Creation of *Man* upon the *Earth*: And which had been moreover ſo *often* and ſo *Solemnly VOWED*, with the moſt Dreadful *Imprecations* both *Temporal* and *Eternal* upon all thoſe who ſhould *Refuſe* or *Neglect* to Pay them? If the *Diſſembling* of *Ananias* and *Sapphira* was conſtru'd a *Lying*, not to *Men*, but to *The Holy-Ghoſt*: How is it not a *Lying* both to *Men*, and to *The Holy-Ghoſt*, to *Defeat the Grants* of our *Fore-fathers*; to *Diſannul* their *Vows*; And *Rob GOD* of what they had *vowed* to *Him*; and which was His *Due* before: And is ſtill Due from us, tho neither *they* nor *we* had ever *Vowed* them? Ther is a Greater *Complication* of *Daring* and *Provoking Sins* in this Matter than perhaps is to be found in any other Inſtance, now in Practiſe amongſt Us. And which we ought not to Forget in the Liſt of thoſe *Sins*, for which *God*, is now viſibly Puniſhing of theſe Nations. We have Refus'd Him, His *Tenth*; And He has taken our *Nine* Parts from Us, and ſcarcely left a *Tenth* in the Nation of what

Act. v. 4.

but

but a few years ago we did Poſſeſs. And *His Hand is ſtretched out ſtill*——

6. Mr. *Selden*, tho he bent his whole ſtrength againſt the *Divine Right* of *Tythes*, yet when he came to Conſider the Solemn *Dedication* of them, with *Vows* to God, he yields, upon this ſcore, that they were *Unalienable* and *Irrevocable*. I will ſet down ſome of his words, in his *Review*. p. 486. *And let him that Detains them* (the *Tythes*, ſays he) *and believes them not to be* Jure Divino, *think of the Ancient* Dedications *of them made to Holy Uſes. And however they were abuſed to Superſtition as the other Large Endowments of the Church, before the Reformation; yet follows it not, without farther Conſideration, that therefor, although ſo Dedicated, they might be Prophaned to Common uſes, or Lay-hands. Conſult herein with Divines. But I doubt not but that every Good Man wiſhes, that at our Diſſolution of Monaſteries, both the Lands and Impropriated* Tythes *and Churches poſſeſſed by them (that is things ſacred to the ſervice of God, although Abuſed by ſuch as had them)*

had

had been beſtowed rather for the advancement of the Church to a better Maintenance of the Labouring and Deſerving Miniſtery, to the foſtering of Good Arts, Relief of the Poor, and other ſuch Good uſes as might retain in them, for the benefit of the Church or Commonwealth, a Character of the wiſhes of thoſe who firſt with Devotion Dedicated them (as in ſome * *other Countrys upon the Reformation, was Religiouſly done) than conferr'd with ſuch a Prodigal Diſpenſation, as it happened, on thoſe who ſtood ready to DEVOUR WHAT WAS SANCTIFY'D; and have, (in no ſmall Number) ſince found Inheritances thence Derived to them, but as SEJANUS his Horſe, or the Gold of THOLOUSE.*

* *Chriſtoph. Pinder. de Bonis Eccleſiæ, in Ducat. Wittenberg. pag. 94. &c.*

7. This Obſervation of *Selden*'s has been more Particularly Inſiſted upon by Sir *Hen. Spelman* in his *Hiſt.* of *Sacrilege:* and his Son *Clem. Spelman* in his Preface to his Father's Book, *De non temerand. Eccl.* Who has given Many and Remarkable Inſtances of the Ruin and Deſtruction of thoſe Families who ſhar'd moſt of the *Church Lands* and *Tythes* in the Beginning of our Reformation, and before from

William

William the *Conqueror*. Especially it was taken notice of That the *Heirs* of such Familys were taken off untimely; or that they had no *Heirs*; and their *Estates* and *Honours* went into other Familys. This was chiefly Remarkable in *Hen.* VIII. himself. All of whose *Children* Dyed *Childless*, and left his *Crown* to another *Family* and *Nation*. And whereas the Addition of the *Church Lands* and *Treasure*, which were Annexed to the *Crown*, were thought so *In-Exhaustable*, that *Hen.* VIII. Promised to his Parliament that if they wou'd settle them upon the *Crown*, he wou'd free the Nation, for ever, from *Taxes* and *Subsidies*; would Maintain 40 * *Earls*, 60 *Barons*, 300 *Knights*, and 40000 *Soldiers*, and that they shou'd always be so Maintain'd upon the Expence of the *Crown*. Yet when these *Church-Lands*, and *Tythes Impropriated* were accordingly Granted to the *Crown*; together with the Plunder of All the *Church-Plate*, and *Jewels* offer'd at their *Shrines*; which were Inestimable: All that the *King* had Promis'd in lieu of them, was forgot: And the Nation never Pay'd such

* How's *Preface to* Stow's *Annals*. Coke's *Jurisdiction of Courts*. f. 44.

such Heavy *Taxes*, as since that time: Instead of being Eas'd from *Taxes*, as they Expected, and was Promis'd; from that Day, *Taxes* seem'd to be *Entayl'd* upon them; And ever to *Encrease*. They have already (as above observ'd) brought Us to a *Tenth*, who have seis'd upon the *Tenth* of *God*. And unless we Repent---- And as for the *Crown*, that vast Accession of *Sacrilegious Wealth*, and *Lands*, Eat out themselves, and all the *Crown Lands* with them. Insomuch that, at this Day, several Private Gentlemen in *England*, enjoy more to their own *Estates* than all the *Lands* which are left to the *Crown* do now yield. And *Hen.* VIII. himself, who thought never to be *Poor*, liv'd to see that Incredible *Mass* of *Wealth*, which he had *Robbed* from the *Churches*, All *Melt* away like *Ice* before the *Sun*; And his own Vast *Treasure* with it, insomuch that he was at last Reduc'd to Coyne *Base Money*.

The Fate of the Great *Duke* of *Somerset* is very observable, He was *Uncle* to King *Edw.* VI. and *Protector* of *England*: he built *Somerset-House* with

with the *Stones* of a *Church* Reform'd to Ruin. And was the Great Patron, and Promoter of *Impropriations*. He was taken in the ſame Net he had laid for others, an *Act of Parliament* he had Procur'd for his own *ſafety*, and to Cruſh his *Enemys*; by which he was Trapped himſelf, and loſt his Head for ſo Poor a Crime as *Felony*: And, which is more Extraordinary, had not the *Power*, or *Preſence of Mind*, to Demand the *Benefit of his Clergy*, which cou'd not have been Refus'd him. *As if* (ſays an Hiſtorian) *God wou'd not ſuffer him, who had Robbed His Church, to be ſaved by his Clergy.*

Many are too Raſh in Determining the Judgments of God to be ſent for this or that. And the Exceſs of this, eſpecially of late times, even to *Superſtition*, among thoſe who Cry'd out moſt againſt it, and were moſt *Superſtitious*, but knew it not; has Run others to the Contrary Extreme of *Irreligion*, to think *God* wholly *Unconcern'd* in the Affairs of the World; and that no Notice at all is to be taken of any *Events*; which they ſup-

poſe

poſe to happen *Caſually*, and to have no Relation to either the *Good* or *Evil* that we do. This is to Deny all *Providence* in *God*; which is *Atheiſm*, for it deſtroys the very Notion of a *God*, which cannot be without His *Providence* ſuppos'd, and an Univerſal *Influence* and *Inſpection* over All things.

And though it is hard to make an *Argument*, and Conclude *Poſitively* for what *Particular Sin* ſuch a *Judgment* was ſent: And we often Miſtake in this, and make Applications according to *Humour* or *Intereſt:* yet Sometimes *Judgments* are ſo very Legible, that we may Read our *Sin* in our *Puniſhment*. And *God* frequently in *Scripture* Reproves the Hardneſs of their Hearts, who ſhut their Eyes againſt the Obſervation of this *ſignal* part of His *Providence*. Who *Regard not the Work of the Lord, neither Conſider the Operation of His hands. They have Belied the Lord, and ſaid, It is not He, neither ſhall Evil come upon us.* It is call'd a *Belying* of *God*, to think that the *Evils* which come upon Us are not ſent from Him. For, ſays he, *I* Iſa. v. 12. Jer. v. 12. Iſai. xlv. 7.

make Peace, and Create Evil: I the Lord do all these things.

Am. iij. 6. And, *Shall ther be Evil in the City, and the Lord hath not done it?*

Psal. x. 12, 14, 15. *The wicked Blaspheme God, while they do say in their Heart, Tush, Thou God carest not for it, He hideth away his Face, and He will never see it — Surely Thou hast seen it, for Thou beholdest Ungodliness and Wrong: That Thou may'st take the Matter into Thine own Hand.*

And the *Jews* are Reprehended by our *Saviour*, for *Not Discerning the* Mat. xvi. 3. *Signs of the Times.*

It is call'd a *Knowing* of God, to observe the Course of His *Judgments*, and His *Mercies*; for how otherwise can we *Know* Him upon Earth?

Jer. xxij. 16. *He Judged the Cause of the Poor and Needy, then it was well with him: Was not this to know Me, saith the Lord?*

And the Consequence is, That not to take Notice of these things, is not to *Know* God; it is to *Belie* Him, to *Blaspheme* Him, as in the *Texts* before Quoted, and Many More that cou'd be Produc'd to the same Purpose.

Now

Now to Apply this to our Preſent Purpoſe, I do not Pretend to draw an *Argument* from the Many Inſtances of *God*'s Remarkable *Judgments* upon both their *Perſons* and *Families* who had *Robb'd* His *Church*; as if thoſe *Judgments* Muſt of *Neceſſity* have been Inflicted *Purely* and *Solely* for this *Sin*: But if this be a *Sin*, and of ſo Deep a Dye, as it muſt be if it be any *Sin* at all; for it can be no other than *Sacrilege*: And if that be the moſt Open and Notorious Known *Sin* of theſe Perſons: And likewiſe, That theſe *Judgments* are obſerv'd to follow the *Lands*, *Houſes*, and *Tythes Impropriate*, tho often *Bought* and *Sold*, and Changing of *Owners*: Not in Every Caſe, for if *God* ſhou'd Puniſh *Wickedneſs* in *All*, the World muſt ſoon be Deſtroy'd, And He do's often ſuffer the *Wicked* to Proſper: It is one of the Sharpeſt *Scourges* He uſes to *Chaſtiſe* a *Sinful Nation*; And having done His Work, to *Burn* the *Rod*: But when we ſee *Judgments* to follow ſuch a *Sin*, for the Moſt Part, and in ſuch Repeated and Remarkable *Inſtances* as Sir *Henry Spelman*

gives Us in his *History of Sacrilege*; And many more of the same sort, which we can Gather elsewhere; And some that our own Experience can furnish Us withal: In such Cases, it is far from *Superstition* to take Notice of the *Hand* of *God* in them: And not to do it, is that *Stupidity* and *Blasphemy* before Reprehended, it is a *Hardning* our selves against all the *Methods* of *Divine Providence*; a *Denial* of it, and Living without *God* in the World.

Who can (for Example) avoid the Observation of the *New-Forest* in *Hampshire* Devouring so Many of *William* the Conqueror's *Sons*, by *Strange Deaths*; he having Destroyd 26 *Parish Churches* to make Room for his *Deer* there, as you may see in *Spelman's Hist. Sacril.* p. 119, 120.

Or what is observ'd in the *Preface* to his *De non Temerand. Eccl.* p. 42. That within 20 years after *Hen.* VIII. his Seizing the Revenues of the *Church* by the Advice and Assistance of his *Nobility*; and Dividing her *Patrimony* among them Chiefly; More of them and their Children were *Attainted*

tainted and *Dy'd* by the *Sword of Juſtice*, than from the *Conqueſt* to that time, which was about 500 years.

Sir *Henry Spelman's Hiſt. Sacril.* c. vij. Computes that *The great Increaſe of Lands and Wealth that came to the King by the Diſſolution was Quadruple to the Crown-Lands.* And takes Notice (*p.* 226, 227.) how the *Crown-Lands* were Dwindling away. Moſt of them being then gone (when he Wrote, in the Reign of King *Charles* I.) and only *Fee-Farm Rents* Reſery'd out of the Greateſt part of them, *viz.* 40000 *l.* a year out of the *Crown-Lands*, and 60000 *l.* out of the *Church-Lands*. And obſerves, as a Continuance of the *Judgment* upon them, That an Infraction was then begun to be Made upon the Very *Fee-Farm Rents* themſelves. And that ſome of them had been Alienated. But if he had Liv'd another *Reign*, he wou'd have ſeen them Every one Sold: And the *Crown* Reduc'd to Live from Hand to Mouth, upon the Mere *Benevolence* of thoſe, Whoſe Care it is, to keep it Always ſo *Depending*, and upon its *Good Behaviour*.

So much has the *Crown* Gain'd by the Acceſs of *Sacrilegious* Wealth, as from *Imperial* Dignity, and a Propriety *Paramount* in all the *Lands* of *England*, to become an Honourable *Beggar* for its Daily *Bread!*

I know not how far this has ſunk with thoſe who are Concern'd: Or whether another *Curſe* may not be Added, that is, Never to *Conſider*, but Go on.

However, Sir *Hen. Spelman* has told Us of ſeveral Gentlemen in *England*, who, out of a Due ſenſe of the ſin of this *Sacrilege*, have freely Given up, and *Reſtored* to the *Church*, as far as the *Laws* wou'd Permit them, all their *Impropriate Tythes*, which had Deſcended to them from their Anceſtors: That inſtead of them, and the *Curſes* which attended them, they might Entail the *Bleſſing* of God, upon the Reſt of their *Eſtates*, and upon their *Poſterities*. The ſenſe of this ſunk ſo Deep with the *Great Earl* of *Strafford*, that foreſeeing a new *Sacrilegious* Deluge of *Uſurpation* upon the *Church* then coming on, *An.* 1640, he made it his *Dying* Injunction to his Son under

under Peril of his *Curſe*, and of the *Curſe* of *God*, never to meddle with any *Church-Lands*, or what had been once *Dedicated* to *God*. This *Legacy* he ſent him from the *Scaffold*, where Men are paſt *Diſſembling*, or Courting of *Favour*; tho this cou'd have been no *Recommendation* to him, at that time.

And how Light ſoever ſome Men make of the ſin of *Sacrilege*, while they *Gain* by it: yet when they come to *Dye*, they may have the ſame ſenſe of it, which that *Noble Lord* then ſo Religiouſly Expreſt. But ther being no *Repentance* Accepted by *God*, without *Reſtitution*, as far as in our Power, I Pray God they may think of it, while it is in their Power to make that *Reſtitution*, which Alone can witneſs the *Sincerity* of their *Repentance*.

8. Ther can no Pretence be made for the *Lawfulneſs* of *Impropriations*, when thoſe Very *Acts of Parliament*, which took them from the *Church*, and Gave them to *Lay-Men*, do acknowledge that they are *God's Dues*, and His *Right*. That they are

Due to *God and Holy Church*, as in 27 *Hen.* VIII. c. 20. Nay they were always ſo acknowledg'd and no otherwiſe, Inſomuch that ther was no *Law* or *Precedent* for a *Lay-Man* to ſue for *Tythes*; it was utterly *Heterogeneous* and *Abhorrent*: For which Reaſon, when *Tythes* were given to *Lay-Men*, they were forced to have a Particular *Act of Parliament*, 32 *Hen.* VIII. c. 7. to Enable *Lay-men* to ſue for *Tythe*; which before they cou'd not do. In which Very Act, *Tythe* is Nam'd as being *Due* to *Almighty God*. And next to *Act of Parliament*, the Great *Oracle* of our *Law* Sir *Edw. Coke* is to be heard, who in the *Biſhop of Wincheſter's Caſe*, plainly aſſerts that *Diſmes ſont choſes Spiritual, & Due de Jure Divino*, i. e. *That* Tythes *are ſpiritual things, and Due of Divine Right*. And if ſo, how can *Acts of Parliament* Alter them? can they take away *God's* Right? This is Plainly *Pleading Guilty* againſt themſelves. And leaves all thoſe ſelf-Condemned, who have nothing but theſe *Acts of Parliament* to plead in Arreſt of Judgment for the *Sacrilege* of their

Impro-

Impropriations, at the *Day* of *DOOM*.

9. In the next place, can an *Act of Parliament* Diſpence with *Vows* made to *God*? or alter things *Dedicated* to *His* ſervice? Did the *Oath* which *Joſeph* took of the *Children of Iſrael*, bind their *Poſterities*, ſo many Ages after, and that about a matter of no greater Conſequence, than the Removing of his *Bones*? And ſhall not the Repeated *Vows* of our *Anceſtors* Bind us, to Give *God* His *Honour* due unto his *Name*, the *Worſhip* of our *Tythes*, which He, from the Beginning, has Reſerv'd as *Sacred* unto Himſelf! Did that *Oath* Bind, which *The Princes* of the *Congregration* ſwore to the *Gibeonites*? And ſhall not the *Vows* and *Oaths* of ſo Many of our *Kings* and *Parliaments* Bind Us! Gen. I. 25. Exod. xiij. 19. Joſ. ix. 15.

Did that *Oath* Bind, which the *Gibeonites* obtained through *Fraud* and *Deceit*? And ſhall not ours Bind, which were *Voluntary* and *Honeſt*! Did *God* Diſpence, ſo far, with his own Command of making no Covenant with the *Canaanites*, in favour of the *Iſraelites Oath*, tho taken Unawares? And will He give up that Part of

of His *Worſhip*, which He hath made *Standing* and *Perpetual*, the offering of our *Tythes*, in favour of our *Breach* of a *Lawful* and *Religious Oath* to Perform this! Did God Puniſh the
2 Sam. xxi. *Iſraelites* with 3 years *Famin*, for *Saul*'s attempting to Break this *Oath*
Act. xiij. 20. 450 years after it was made? And is our Crime forgotten, who little more than 150 years ago have Diſſolv'd the *Oaths* of our *Anceſtors!* Did *God* Puniſh this ſin of *Saul*'s upon the *Iſraelites*, after he was Dead? And may not we be Puniſhed tho *Hen.* VIII. be Dead! Were the People Puniſhed, who did not Conſent to *Saul*'s Act? And ſhall they Eſcape, who join'd with and Aſſiſted *Hen.* VIII. ſhar'd the *Spoil* with him, and keep it unto this Day!

Did *God* Refuſe to *Anſwer*, till *Jo-*
1 Sam. xiv. 37. *nathan*'s Ignorant, and Unwilling Breach of *Saul*'s raſh and hurtful *Oath* was Purged? And will he *Anſwer* our *Prayers*, till we are *Purged* from our *Willful* and *Obſtinate Breach* of the *Lawful* and *Laudable Vows* of our Progenitors! Did *Saul*'s Oath Bind, without the *Conſent* of the *People*; and tho

tho *Jonathan* knew it not? And ſhall not *Ours* Bind, made with the *Conſent* of the *People*; and which we All very well Know!

Was *Zedekiah* ſo ſeverely *Curſed*, for *Deſpiſing* the *Oath of God* which the King of *Babylon Forc'd* him to ſwear, tho it was, *That the Kingdom might be Baſe, and that it might not lift it ſelf up?* And ſhall we be *Upholden*, who have *wilfully Deſpiſed* the *Oath* of *The Lord our God*, to Pay Him His *Tythes*; which, if we Truſt His Promiſe, wou'd make Us *Great*, and *Bleſſed*, and a *Delightſome Land!* Ezek. xvij. 16. Verſ. 14. Mal. iij. 10, 11, 12.

SECT. XII.

The Benefit *of Paying our* Tythe.

1. OUR ſervices Add nothing to *God:* Therefor it is *our Good* which *He* ſeeks in All *His* Inſtitutions of *Religion.* It is *Our Good*, our *Greateſt Good* that our *whole Truſt* ſhou'd be in *The Lord*, Always and upon All occaſions: Becauſe he cannot *Fail* Us, And every thing elſe will:

will: And therefor we must be miserable, if we place our *Trust* in any thing else than *God*. And our Greatest *Happiness* must consist in a *Full* and *Absolute Dependance* upon Him. Now this *Trust* and *Dependance* is Produc'd more by our *Deeds* than our *Words*: More by *Practising* of it, than by *Speaking* of it, and *Praising* it. And the Payment of our *Tythe* is a *Practice* of it, a *Trusting* in *God*, that He will not only Accept it, and Give us *Spiritual* Blessings for it: But even, That we shall Gain by it, as to this World, and Grow the *Richer* for it. For it is His *Blessing* only that giveth *Encrease*; as to the *Fruits* of the *Field*, so to the *Labours* of our *Hands*, to All our Endeavours, in whatever *Vocation*. And He has Promised not only *Spiritual* but even *Temporal Blessings* and *Encrease* of our *Store*, if we will *Trust* Him so far, as *Duly*, and *Chearfully*, without *Grudging*, or *Despondency* to Pay our *Tythes* to Him. *Bring ye All the* Tythes *into the Store-house, that ther may be Meat in mine House, and Prove me now herewith, saith the Lord of Hosts, if I will not open you*

Mal. iii. 10.

the

the Windows of Heaven and Pour you out a Bleſſing, that ther ſhall not be Room enough to Receive it: And I will Rebuke the Devourer for your ſakes, and he ſhall not deſtroy the Fruits of your Ground; neither ſhall your Vine caſt her fruit before the time in the field, ſaith the Lord of Hoſts: And all Nations ſhall call you Bleſſed, for ye ſhall be a Delightſom Land, ſaith The Lord of Hoſts. The ſame Bleſſing is Promiſed. *Prov.* iij. 16. *Honour the Lord with thy Subſtance, and with the Firſt-fruits of all thine Increaſe: ſo ſhall thy Barns be filled with Plenty, and thy Preſſes ſhall burſt out with new Wine.* And thus it was underſtood by the *Jews* in after Generations. As you find it Expreſs'd almoſt in the ſame words as theſe of *Solomon*, *Give the Lord his Honour, with a Good eye, and Diminiſh not the Firſt-fruits of thine hands: In All thy Gifts, ſhew a Chearful Countenance, and Dedicate thy* Tythes *with Gladneſs: Give unto the Moſt High according as He hath Enriched thee, and as thou haſt Gotten, give with a Chearful eye: For the Lord Recompenſeth, and will Give thee ſeven times as much.* Eccl. xxv. 3, 9, 10, 11.

There-

Therefor it is our own Advantage, that we Pay *Tythe*. The Lord bids us *Prove* Him herein, *Try* Him, *Truſt* in Him, and ſee how Abundant He will be in His Bleſſings to us, and whether He will not Return to Us *Ten-fold*, for the *Tenth* we Give to Him. But if we Dare not Truſt God ſo far as to make this ſmall Experiment, when He Provokes Us to it; and Grudge to Give Him the *Tenth*, who gave Us *All*, it is but Juſt with Him to take that from Us wherein we *Truſted*, and not to leave Us a *Tenth*; but to take the *Whole* from thoſe who Durſt not Truſt Him and *All* His *Promiſes* with a *Tenth*.

Whereas, on the other hand, thoſe who do *Truly* and *Sincerely* Believe and *Truſt* in *God*, and in what He has *Promiſed*; will ſhew it in *Deeds* as well as in *Words*; will Pay Him His *Tythe*, *Religiouſly* and with a *Good Heart*. And when he finds *God* Performing His *Promiſe*, and Rewarding his *Faith* in *Doubling* of his *Stores*, This *Encreaſes* his *Faith* and *Truſt* in *God*: It is *Practice* makes Perfect: And it confirms our *Faith* as to the *Future*

Future Promiſes of *Heaven*, when we find that God does make good His Promiſes to us *Here*. Theſe are *Inestimable Benefits*, even the Confirming of our *Faith*, without which we ſhall never come to *Heaven*.

And I will be Bold to ſay, That whoever Dare not Truſt *GOD*'s *Promiſe*, as to his *Tythe* (ſuppoſing him Convinc'd of it) does not Really *Believe* it, nor *Truſt* to it, as to *Heaven*; however he may *Flatter* himſelf, or *Impoſe* upon others. For he that will not Truſt God in a *Little*, how will he in a *Great Deal*? If not for a *Penny*, how can he for *Heaven!*

Therefor we ſee how juſtly *Covetouſneſs* is call'd *Idolatry*. A *Covetous Man* cannot *Truſt* in *God:* Nor can he that *Truſts* ſincerely in *God*, ever be *Covetous*. It is Impoſſible. For theſe are Direct *Oppoſites*. This is the Reaſon that *God* has Commanded we ſhou'd *Worſhip* Him, not only with our *Minds*, or with our *Tongues*, but with our *Subſtance*: This puts our *Faith* in *Practice*. And *Practice* Confirms and *Enlarges* it. And it is the *Leaſt* Proportion of our *Subſtance* which

He

He has Required, that is the *Tenth*. Something that may ſhew our *Truſt* and *Dependance* upon *Him*. The more *Zealous* gave more, according to their *Faith*. *Chriſt* commanded the *Rich* young *Nobleman* to ſell *All*. And the *Firſt Chriſtians* Gave *All*: All, at the Beginning, Gave more than a *Tenth*, elſe were they eſteemed worſe than the *Jews*, who Gave that Proportion, as I have before ſhewn out of *Irenæus*, &c. Now then the Payment of our *Tythe*, being, of it ſelf, Productive of ſo Great *Vertue* and *Strength* in our *Minds*, to *Teach* Us, and *Enure* Us, how to *Truſt* in *God*: And having likewiſe the *Promiſe* of ſo Great *Temporal* Bleſſings, is not to be look'd upon as a *Tax* or *Impoſition* Upon Us; But as a High *Privilege*, and a *Pledge* by which *God* has *Obliged* Himſelf to *Provide* for Us; and to Return Us Ten times as much, even in this world, beſides the End of our *Faith*, which is *Heaven*. Hence our *Tythe* is called, *The Bread of our Soul*. And God threatens it as an heavy Judgment, That we ſhall not be *Permitted* to Pay our *Tythe* to *Him*.

Luk. xviij. 22.

Act. iv. 34.

Him. They ſhall not offer Wine-offerings, to the Lord ---- their Bread for their ſoul ſhall not come into the Houſe of the Lord. By this they Forfeited All the *Benefits*, and All the *Promiſes* which were Annexed to the Payment of their *Tythe*. How much more then have we *Forfeited*, who, when we are not only *Permitted* but *Invited* to Partake of this *Benefit*, turn the *Deaf Ear*, and Refuſe to *Reſtore* what we have *Sacrilegiouſly Robbed* out of the *Houſe* of *God?*

SECT. XIII.

Remarkable Judgments *for not Paying of our* Tythe.

Tythes being Prov'd to be a Part of *God's Worſhip*, and a *Bleſſing* to Attend the *Payment* of them: The Conſequence is Imply'd, that a *Curſe* muſt be Due to the *non-Payment* of them; it being a *Contempt* of *God*, and a *Neglect* of His *Worſhip*. As Payment of *Tribute* is an Acknowledgment of his being *King* to whom we think it Due: And the Denial of *Tri-*

bute, is a Denial of his being *King*. So *Tythe*, being the *Tribute* which *God* hath Reſerv'd to Himſelf, to Deny *that* to Him, is Denying Him to be *our God*. And tho we acknowledge Him with our *Mouths*, yet *that* will no more be Accepted, than an *Earthly King* wou'd think him to be a good Subject, who only call'd him *King*, And gave him the *Knee* or the *Hat*, but yet Deny'd him his *Tribute* and more *Subſtantial Honour*.

I. The *Heathens* Paid their *Worſhip*, and conſequently their *Tythe*, as being Part of it, to *Falſe Gods*: And thought that *Judgments* did Attend their *Neglect* of it.

And *Judgments* might Attend it. For tho their *Worſhip* was not Pleaſing to *God*, as to the *Manner* of it, it being *Idolatrous*: yet it being Ultimately Referr'd to, and Intended for the *Supreme Being*, whom they *Ignorantly Worſhipped* (Act. xvij. 23.) It was Conſequently a *Diſhonour* meant to Him, when they *Prophan'd* what they thought *Sacred* to Him. And might Juſtly be *Puniſhed* by *God*, as Arguing a *Pravity* in their *Wills*, tho they

they follow'd an Erroneous *Judgment*.

Thus it became *Sin* to *Jeroboam*, and his *Houſe*, *Even to cut it off, and to Deſtroy it from off the face of the Earth*, That he made *Prieſts* of the *Loweſt* of the *People*, tho it were to his *Idol Calves* that he had ſet up. For the *Worſhip* being Referr'd Ultimately to *God*, whom he Meant to *Worſhip* by thoſe *Calves*; the *Diſhonour* did conſequently Redound to *God*, to have the *Meaneſt* of the *People* ſet up for his *Prieſts*. 1 Kin. xiij. 33, 34.

And *Jeroboam* muſt *Sin* herein more *Willfully* than the *Heathen*, becauſe he had more Knowledge than they, that this *Manner* of *Worſhip* was *Forbidden* by *God*.

Which the *Heathens* not Knowing, their *Worſhip* was leſs *Guilty*; and Conſequently Might be the more Notic'd by *God*; So as to *Puniſh* their *Prevarications* in it, according to what they *Intended*, tho not according to the thing it ſelf.

For this *Reaſon Joſeph* did not Buy the *Lands* of the *Prieſts* in *Egypt* (Gen. xlvij. 22.) becauſe they were Given to a *Religious* tho *Idolatrous* Uſe:

And tho *God* ordered *Idols* to be *Burn'd:* And their *Prieſts* ſometimes to be *Slain:* yet we find not that ever He permitted any of their *Dedicated* things, to be taken as a *Prey*, or turn'd to *Common* Uſe; But to be *Burnt* and *Deſtroy'd.*

For theſe Reaſons, the *Heathens* may be Allowd among the Inſtances of God's *Judgments* upon *Sacrilege*, particularly that Branch of it, which is our preſent Subject, the *Subtraction* of *Tythe.* However it confirms their opinion concerning the *Divine Right* of *Tythes:* for otherwiſe they cou'd not have thought that the *Divine Vengeance* fell upon them for their *Subtraction* of their *Tythe.*

But becauſe I lay the leaſt Streſs upon theſe Inſtances from the *Heathen*, I will only Name a *Few*, that I might not wholly omit them.

1. It is told before in the Story of *Camillus* how the *Romans* Apprehended the Diſpleaſure of the *Gods*, And what Reparation they Made for the *Soldiers* not giving the *Tenth* of the *Booty* they got in the *Sacking* of *Veies.*

2. *Heſiod*

2. *Heſiod* (as before mentioned) tells of the People *Thoes*, who were accounted *Wicked* and *Atheiſtical*, becauſe they paid not their *Tythes* to the *Gods*: and that they were utterly Deſtroy'd by the *Gods*; for that Reaſon.

3. *Diodor. Sic.* tells likewiſe (*Hiſt.* l. 5.) of the *Carthaginians*, who conſtantly paid their *Tythe* to *Hercules*: but when they were grown Rich, they neglected it, till being Reduc'd to Great Straits in their Wars, they attributed theſe Judgments to have come upon them for that Neglect; and, in their Diſtreſs, they Return'd to the Payment of their *Tythes* as formerly.

4. *Pauſan. Hiſt. Græc.* ſays that the *Siphnians*, who us'd to pay the yearly *Tythe* of their *Mines*, Loſt them, by the Juſtice of the Gods, for having Omitted that Payment.

5. And, to name no more, *Dioniſ. Halicar.* l. 1. ſhews how the *Pelaſgi* in *Umbria* were puniſhed with a Barren year, for not Paying of their *Tythe*; and that, upon their afreſh vowing the *Tythe* of *All their Profits* to the

Gods, that Judgment was Remov'd. This is sufficient (at least) to shew the Notion of the *Heathen* in this Point.

II. But it is more Authentick to see how *God* Punished this Neglect of *Tythe*, among the *Jews*. And we find this to have born a Great Part in the most Remarkable *Judgments* that befel them. 1. The *Captivity* of the 10 *Tribes* was in the Reign of *Hezekiah* King of *Judah*. And we find by the *Reformation* which *Hezekiah* made after that, as well in *Israel* as *Judah*, 2 *Chr.* xxxi. that the Payment of their *Tythes* had been Greatly Neglected; the Restoring of the *Tythe* being a Main Branch of that *Reformation*. And therefor ther is no Doubt but that the Neglect of paying their *Tythe* had a Main weight, as in the *Excision* of the *Ten Tribes*, so in the *Captivity* of *Judah*, which soon after followed.

This farther appears in the *Reformation* of *Nehemiah*, after the *Captivity*. Wherein they Promised Amendment of those things which they had formerly Neglected; and for which *Neglect* that *Captivity* was sent upon them.

them. They particularly Remember the Neglect of the *Sabbatical year*, and the year of *Releaſe* (before mentioned) and Promiſe the future obſervance of them. *Neh.* x. 31. and after, to the end of that *Chapter*, ther is Large Mention, and Renewed Promiſes as to the Due and Exact payment of their *Tythes*; which makes it plain, that as the *Sabbatical year* and the year of *Releaſe*, ſo the *Tythes* had been Neglected; and that for ſuch Neglect, they had been Puniſhed with that *Long Captivity*. And as the Land had Reſt for 70 years together, to fulfil ſo many *Sabbatical years* as they had Neglected (which is ſhewn before *Sect.* i. pag. 11.) So were they deprived of the *Whole* Profits of the Land, who had Neglected to Pay *The Lord* His *Tenth* Part.

III. But after their Return from the *Captivity*, they fell again into a new Neglect of Paying their *Tythe*; for which an Heavier *Curſe* fell upon them than before. A vile Proſtitution of their *Prieſthood*, and Greater Corruption in *Doctrine* and *Manners* than ever formerly, as appears in the Hiſtory of the

Maccabees, and afterwards to the time of our Blessed *Saviour*, when they were totally subjected to the *Romans*; at whose Pleasure their *Priesthood* was Changed, made *Annual* and *Arbitrary*; and their whole *Service* rendred *Precarious*. By their *Doctrines* of *Corban*, and such like, they had made the *Commands* of *God* of *None Effect*, as our Blessed *Saviour* Reprehended them: Their *Scribes* and *Pharisees* were *Hypocrites*, *blind Guides*, *Serpents*, and a *Generation of Vipers*. Their *Chief Priests* and *Elders* took Council against *Jesus*, Mistook and Murder'd their *Messiah*. This was the Heaviest of *Curses!* They entail'd the Guilt of His *Blood* upon them and their Children; which lies upon them to this Day, in a *Dispersion* to the four Winds, of now near 1700 years standing; a much Greater Judgment (if they would Reflect upon it) than their 70 years *Captivity* in *Babylon*, for their former *Idolatries* and *Prævarications*.

Matt. xxiij.

But, as to our Present Subject, was ther any thing Remarkable as to the Non-Payment of their *Tythes*, before our

our *Saviour*'s Coming, that might be reckon'd to have its ſhare in that Hardneſs of Heart which prov'd their Deſtruction? Yes. *Godwyn* ſhews from the *Jewiſh* Authors (in his *Moſes* and *Aaron*. l. 6. c. 3. *p.* 253.) that ther had been a Great Neglect among them in the Payment of their *Tythe*: And this Encreaſed more and more upon them, inſomuch, that, as they tell Us, for about 130 years before our *Saviour*'s Incarnation, *This Corruption ſo Prevail'd, that the People in a Manner Neglected All Tythe.* But we have an Higher Authority than even theſe *Jewiſh* Authors againſt themſelves, that is, the Laſt of their *Prophets*, after the *Captivity*, who Charges this of the Non-Payment of their *Tythe*, as the Great *Curſe* which lay upon them; And therefor, muſt have a Pincipal weight, in the forenam'd Dreadful Judgments, which fell upon them. Hear his own words. *Will a Man Rob God? yet ye have Robbed me: But ye ſay wherein have we Robbed Thee? in Tythes and Offerings. Ye are* Curſed *with a* Curſe; *for ye have Robbed Me, even this whole Nation.* Mal. iij. 8, 9.

IV.

IV. Let us now Deſcend to the Times of *Chriſtianity*. It has been told before, of the Great *Devotion* of the *Primitive Chriſtians*, in Giving not only the *Tenth*, but All of them much more, Many even All that they had to the ſervice of God. But this wore away, and they began to Grudge the very *Tenth*. Soon after which in the beginning of the *Fifth Century*, ther came a Dreadful *Revolution*. The *Goths* and *Vandals* were let looſe, like an *Impetuous Torrent*, which over-ran many Nations, and Ruin'd many *Chriſtian Churches* that never found an after Settlement. Among the reſt the *Vandals* ſack'd *Hippo* in *Africa* A. D. 429. Immediately after the Death of St. *Auguſtine*, who was *Biſhop* of that *City*. He, as it were, ſtanding in the Gap, and keeping off the Vengeance from them, while he liv'd. And in his Admonitions to them he laid a Particular ſtreſs upon their Neglect of the Payment of their *Tythe*, as a Main Cauſe of the Miſeries which had overtaken them; Eſpecially of their *Poverty*, occaſion'd by the Heavy *Taxes*, which were extorted from them,

them, to carry on that *War* in which they were ingaged. And he obſerves to them, That God, by this, was exacting Double from them for thoſe *Tythes* which they had Neglected to Pay to Him. *Majores noſtri* (ſays he *Hom.* 48.) *ideo Copiis omnibus abundabant, quia* Decimas *dabant, &* Cæſari *cenſum reddebant: Modo autem, quia diſceſſit* Devotio Dei, *acceſſit* Indictio Fiſci. *Nolumus partiri cum Deo* Decimas, *modo autem* Totum *tollitur. Hoc tollit* Fiſcus, *quod non accipit* Chriſtus. *i. e. Our Forefathers abounded in Plenty,* becauſe they Gave to *God* and *Cæſar* their Due. That is, *Tythes* to God, and *Tribute* to their *King: But now becauſe our Devotion towards* God *is ceas'd, the Impoſition of* Taxes *is Encreas'd. We wou'd not ſhare with* God *in Giving* Him *the* Tenth; *and now behold the* whole *is taken from Us. The* EXCHEQUER *has ſwallowed that which we Refus'd to Give to* CHRIST.

V. How Literally has this been our Caſe: I wiſh that we may Reflect upon it. It is about 150 years ſince we have ſeiz'd upon the *Tythes* of *God:*

And

And we have been of Late Paying the *Arrears* of it by Wholesale, *Dis-Gorging by Millions* those *Sacrilegious Usurpations*, which we have been *sucking* in all that time. And God has Empty'd them from Us into *Foreign* and *Popish* Nations. *For we knew not*
Hos. ij.8,9. *that He gave us Corn, and Wine, and Oyl, and Multiply'd our Silver and our Gold, which we have Prepared for Baal.* Therefor has He *Recover'd* it out of our hands. We thought it was our own *Skill* and *Strength*, which Got us All these *Riches*, by which *our*
Hab. i. 16. *Portion was made Fat, and our Meat Plenteous*; therefor we *Sacrific'd* to our *Net*; but thought it needless to Acknowledge *God* in all this, by giving *Him* a *Tenth*. Shall He not therefor *Empty* our *Net?* We have *Empty'd* it with our own hands. Yet will not see this to be a *Judgment* from *God!* But we shall see and consider, for he is stronger than We. We thought a *Tenth* too much for *God*, and Grudg'd the *ordinary Tribute* of our *Kings:* But have Pay'd *Ten* times over, by *Extraordinary Ways and Means*. We Robb'd *God* of His *Tribute*, the *Tythe*, and thought

thought it *Good Husbandry*, to ſave it in our own *Pockets*: And he has taken the *Nine* Parts from us, and not left us a *Tenth* of what but a few years ago we Poſſeſſed. And what will be the End of theſe things? *Except ye Repent* ----

If any think that the ſeizing of the *Tythes* in *Hen.* VIII's time, cannot be viſited now 150 years after; let them Reflect that God viſits the ſins of the *Fathers* upon their *Children* to the 3d and 4th Generation. That He bore with the *Jews* in their Continual Breach of the *Sabbatical year*, for 490 years; yet Forgot it not, but Puniſhed it afterwards, with a Fearful Deſtruction, even the *Captivity* and *Removal* of the *whole Nation*, for 70 years together. Pray God we may not continue to Provoke Him to the ſame Degree.

VI. What ſhall I ſay more? We have the *Promiſes* of *God*, who cannot Lye, That if we will ſhew our *Truſt* and *Dependance* upon *Him*, ſo far, as to give *Him* a *Tenth*; if we will thereby Acknowledge *Him* to be our *God*, and that by His *Bleſſing* we

are

are made *Rich*, *He* will Return it to us an hundredfold, till ther ſhall not be *Room* enough to *Receive* it. Again, if we will not Truſt to Him but to our own *Net*, that he will *Empty* it; and ſhew *Himſelf* to be our *God*, by Manifold *Judgments*, till He overcome Us; and make Us *ſee* and *confeſs* That it is *He* who hath done All theſe things unto Us: And that ther is not an *Evil* in the *City*, which He hath not ſent upon us.

We have ſeen the *Faith* of *Jews* and *Heathens* to exceed ours! It was a *Proverb* among the *Jews*, *Pay* Tythes *and be Rich*. So much they acknowledged All that they had to come from *God*. And the *Heathens* made the ſame Obſervation, that they who Pay'd moſt to *God*, did Receive moſt from him. They ſaw God's Judgments upon them for not giving Him His *Tenth:* They *Repented* and *Reſtored* the *Tythe*, and were *Delivered*. But we *Chriſtians* remain the only Incurable *Infidels!* We will not *Truſt* GOD; and *Provoke* Him to *Convince* us, by All His *Judgments!* Which *God* Avert, by *Opening* our *Eyes*, and

Enlarging

Enlarging of our *Hearts*, that with a ſincere Repentance for all our other ſins, we may likewiſe Reſtore His *Tythe*, and Learn to *Truſt* in Him: That he may yet Repent for All the Evil he has brought upon Us; and with which He ſtill threatens Us, and may leave a *Bleſſing* behind Him, even a *Meat-Offering* and a *Drink-Offering* unto The *Lord* our *God*; that ther may be *Meat* in *His Houſe*, and thereby *Plenty* in *Ours*. May His *Judgments* have this Happy Effect with us, to make us *Search and try our ways*, to Examine ſeriouſly this Matter of *Tythe*; And to *Turn again to the Lord*, in this, as well as in any other Breach of God's Commands, of which we have Many to Reckon, and this not the Leaſt. Now is the time to ſearch out All. *For when God's Judgments are upon the Earth, the Inhabitants of the World will Learn Righteouſneſs.* Iſa. xxvi. 9.

SECT.

SECT. XIV.

Of what things Tythes *are to be Paid.*

1. Anſ. OUT *of All your Gifts.* Numb. xviij. 29. ἐκ πάντων δομάτων. Gal. vi. 6. *Of All our Goods or Good things.* Of All things that God gives us. Of All things wherein we Expect the *Bleſſing* of *God.* For All come under the ſame Reaſon, of Paying *Tythe*, as an *Acknowledgment* and *Tribute* to *God* for the *Nine* Parts which He has given to us: And to ſhew our *Dependence* and *Truſt* in *Him* for *All* that we ſhall Receive. *All the* Tythe *of the Land, whether of the Seed of the Land, or of the Fruit of the Tree, is the Lords, it is Holy unto the Lord,* Lev. xxvij. 30. *Thou ſhalt truly Tythe All thy Increaſe of thy Seed, that the Field bringeth forth year by year.* Deut. xiv. 22. *The firſt-fruits of Corn, Wine, and Oyl, and Honey, and of all the Encreaſe of the Field, and the Tythe of All things. The Tythe of Oxen and Sheep,*

Sheep, and the Tythe of Holy things, which were Conſecrated unto the Lord their God, 2 Chr. xxxi. 5, 6. *Of all that thou ſhalt give me, I will ſurely give the Tenth unto Thee*, Gen. xxviij. 22. *Honour the Lord with thy Subſtance, and with the Firſt-fruits of ALL thine Increaſe. So ſhall thy Barns be filled with Plenty*, &c. This is the *Reward* God has Promis'd to it (if we Dare *Truſt* Him.) And wherein ſoever we Expect God ſo to Bleſs us, of *All* thoſe things we muſt Pay *Him* the *Tenth*; elſe have we no Title to this *Promiſe*. And this was the Notion of the *Jews*. *I give* Tythes *of ALL that I poſſeſs*, ſaid the *Phariſee*, *Luk.* xviii. 12. And our *Saviour* Determines, *Matth.* xxiij. 23. that we ought to Pay *Tythes* even of *Mint*, *Aniſe*, and *Cummin*, i. e. of the *ſmalleſt* things. Prov. iij. 16.

This was the ſenſe of All the *Fathers*, in the Primitive Ages of the *Church*. They Excepted Nothing from *Tythe*, of which I have given ſome Inſtances, and many more are to be Produc'd.

II. We are moreover Bound to this by the Solemn *Vows*, *Dedications*, and

Laws of our Predeceſſors, *Kings* and *Parliaments* of *England*, before-mentioned. In the firſt Great *Charter*, or *Act of Parliament* of King *Ethelwolf*, which I have already Mentioned, and which *Selden* Recites (*ut ſupra*) p. 200. it is thus *Vowed*, *Conſtituted*, and *Ordained*, *Unde etiam cum Obteſtatione Præcipimus, ut omnes ſtudeant, de omnibus quæ Poſſident, Decimas dare, quia ſpeciale Domini Dei eſt.* i. e. *Wherefor we Command and Objure All to Pay the* Tythe *of All things that they Poſſeſs, becauſe it is the Peculiar of the Lord God.*

And thus it is in all the following *Grants* and *Dedications* of the *Kings* and *Parliaments* downwards.

Many of which are Recited by Mr. *Selden*. And ſome of them Deſcend to name All Particulars that well cou'd be thought of. As in the Laws of *Edward the Confeſſor* ſet down at large by Mr. *Selden*, c. 8. n. 13. p. 224, 225. which Names *Tythe*, *de omni Annona*, of All ſorts of *Proviſions*, *Victuals*, *Wages*, or any *Income*. Moreover of Colts, Calves, Cheeſe, Milk, Lambs, Fleeces, Pigs, Bees, Wood, Hay, Mills, Parks, Warrens,

Warrens, Fiſhing, Orchards, Gardens, & *Negotiationibus*, Trading, Merchandiſe, and all Buſineſs, & *omnibus rebus quas dederit Dominus*, of All things whatſoever that God gives us, *Decima pars Ei redenda eſt*, we muſt Give the *Tenth* to *Him*. *Qui autem Detinuerit, per Juſtitiam Epiſcopi, & Regis (ſi neceſſe fuerit) arguatur. Hæc enim. B.* Auguſtinus *prædicavit, & conceſſa ſunt a Rege, Baronibus & Populo.* i. e. *And if any* Detain *his* Tythe, *he is to be compelled to Pay them, by the Juſtice of the Biſhop, and the King (if ther be need for it) for ſo St.* Auguſtine *did Preach: And this is Granted by the King, Lords, and Commons.* It were Endleſs and Needleſs to Repeat All the Reſt of the like *Acts of Parliament*, which are All of the like ſtrain, and Import.

It is ſhewn before, that this was the Univerſal Notion of the *Heathens* in All Nations, That *Tythe* was to be pay'd of All things, of All *Merchandiſe* and *Trading*, of All *Manual Labour*, and of All *Spoils* taken in *War*, as well as of All *Eſtates Perſonal* and *Real*, of every thing that God gives.

This was the Concurrent Notion of *Heathens*, *Jews*, and *Christians*, Till *Popery*, of Late, has Corrupted it; from whom we have Lickt it up.

SECT. XV.

If the Payment of our Tythe *to the* Poor, *or other* Charitable *Uses, be a Due Payment of our* Tythe ?

I. *Anſ.* NO. It is ſhewn *Sect.* IV. That *ſome Part* of our *Subſtance* is Due to *God*, as an Act of *Worſhip*. And it is Prov'd afterwards, That that *Proportion* is a *Tenth*, at leaſt. Therefor it muſt be Pay'd as an Act of *Worſhip*, which is Different from an Act of *Charity*. The *Jews* paid their *Tythe* to the *Prieſts*, not to the *Poor*: they paid a *ſecond Tythe* to the *Poor*. And this was Purely an Act of *Charity*. But the *Tythe* of *God* muſt be Pay'd only to his Prieſts, as other *Sacrifices* and *Offerings* were, of which the *Tythe* was a Part, as before is ſhewn. If we give to the *Poor* out of

of *God's Tenth*, we give what is none of *our own:* We Rob *God* to pay *Man:* And commit *Sacrilege* for *Charity.* Therefor we muſt give to the *Poor* out of our own *Nine* Parts. And this was the Current *Doctrine* and *Practice*, as of the *Jews* under the *Law*, ſo of the *Chriſtians*, before that *Invaſion* (ſpoke to above) of the *Pope* and his *Emiſſaries* upon this *Inheritance* of *God:* To which *God's Title* had not been Diſputed, before that time, ſince the Beginning of the World, no not by the *Heathen.*

II. Moreover, we are under the *Indiſpenſible* and *Sacred* obligation of the Many *Vows* of our *Anceſtors* (the force of which I have Urg'd before) not to Employ the *Tythe* of *God*, to other *Charitable* uſes, but to Perform them out of our *Nine* Parts: For this was the Senſe and Meaning of All theſe *Dedications* of *Tythes* before-Mentioned. In the firſt of which (confirm'd by all the Reſt) the *Charter* of King *Ethelwolf*, of which I have Recited ſome Part already, it is Expreſly caution'd (as ſet down by *Selden, ubi ſupra*, p. 199.) That *Ne-*

mo juſtam Eleemoſinam de his quæ Poſſi-det facere valet, niſi prius ſeparaverit Domino, quod a Primordio Ipſe ſibi Reddere Delegavit. i. e. *None can juſtly give Alms out of any thing that he Poſſeſſes, till he has firſt ſeparated out of it, to the Lord; that which, from the Beginning, He hath Commanded to be Render'd to Himſelf.* And this is Uſher'd in with, *ſicut Sapiens ait, As the Wiſe Man ſaid.* Which ſhews that it was an *Anciently Received* and *Approved* Doctrine, at that time.

And theſe words Immediately following do Contain the *Sanction* or *Curſe* that attends the doing otherwiſe. *Ac per hoc, plerumque contigit ut qui Deciman non tribuit, ad Decimam revertitur.* i. e. *And by this, it often comes to paſs, that he who do's not Pay his Tenth, is Reduc'd to a Tenth.* Unde etiam, cum obteſtatione, Præcipimus, ut omnes ſtudeant, de omnibus quæ poſſident, Decimas dare, quia ſpeciale Domini eſt; & de Novem partibus ſibi vivat, & Eleemoſinas tribuat. i. e. *Therefor we Command, with Obteſting* (i. e. before God) *that All ſhould take heed to Pay the* Tyth-

of All that they Possess; because it do's peculiarly belong unto God; And let him support himself, and give Alms *out of the Remaining* Nine *parts.*

The same says St. *Augustin*, in his Sermon *De reddendis Decimis* (Tom. x. 219. Serm. *de Tempore*) where he Exhorts All that wou'd obtain the Remission of their Sins, or Prosperity in this world to Pay their *Tythe* to *God*, and give *Alms* to the *Poor* out of the remaining *Nine* Parts.

SECT. XVI.

When Tythes *are to be Pay'd?*

Ans. BEfore any of the *Nine* parts be Touched, that is, Converted to our own use, *God* is to be *First* served. And besides that, the *Whole* being *God*'s, the *Nine* Parts are not Released to Us, but by offering the *Tenth* to *God*. This has been a Receiv'd Notion, even among the *Gentiles*, as well as *Jews*, and *Christians*. Insomuch that it grew into a *Proverb* among the *Greeks* Ἄθυτα ἐσθίειν,

To eat of things that had not been Sacrificed. i. e. of which *some Part* had not first been *Sacrific'd*, or *Offered* to *God*, viz. That Part which they thought *Due* to the *Gods*, which I have above shewn to be the *Tenth*. And this Saying Ἄθυτα ἐδίειν, was us'd to Express the most *wicked Profligate*, who had no sense of his Duty to *God* or *Man*, such was he thought, who Durst be so *Prophane* and *Ir-Reverend* to *God*, as to *Eat* or make use of any thing, which had not been *Hallowed* by *Offering* first the *Tenth* of it to *God*. And, as among the *Greeks*, so *Pliny* tells (*Nat. Hist.* l. 18. c. 2. p. 367.) that the *Romans* never tasted of their *Fruits* or *Wines*, till the *Priests* had first taken the *First-fruits*, or *Tythe* out of them. So the *Arabian* Law. See before, *p.* 66.

And this was correspondent to the Law of *God* Himself. Who Commanded *Lev.* xxiij. 14. *Ye shall eat neither Bread nor Parched Corn, nor Green Ears, until the self same Day that ye have brought an Offering unto your God. It shall be a statute for ever.* And *Num.* xviij. 30. *When ye have heaved*

ved the Beſt thereof from it, then (and not before) *it ſhall be counted, as the Increaſe of the Threſhing-floor, and of the Wine-preſs:* i. e. to be eaten, and made uſe of. Again, ver. 32. *And ye ſhall bear no ſin, by reaſon of it, when ye have Heaved from it the Beſt of it.* i. e. That it wou'd be a *ſin* to Eat of it, without *firſt* offering to *God* His Due. That is the *Tenth*, as it is Expreſs'd ver. 26. And it was a *Sin*, even unto *Death*, in the *Levites*, if they Eat of any of the *Tythes* which the People gave to them, before they had *Offered*, the *Tythe* of their *Tythe* to *God*; which he gave to the *High-Prieſt*, and was called the *Heave-offering* of the *Levites*. And their Converting any Part of the *Peoples Tythes* to their own uſe, before they had made this *Heave-offering* of a *Tenth* of it, was called a *Polluting* of the *Tythes* of the *People*, which they had Received, and made them Liable to *Death*. ver. 32. *And ye ſhall bear no ſin, by reaſon of it, when ye have Heaved from it the Beſt of it; neither ſhall ye Pollute the Holy things of the Children of* Iſrael, *leſt ye Die.* Thus our entring upon

upon any Part, before we have *Offered* to *God* His *Tenth* Part, is *a Polluting* of the *Whole*, as to us. For it is *Sanctifi'd* to us, by our *Offering* the *Tenth* to *God:* Till when, the *Whole* is *Hallowed* to *God*; and it is *Sacrilege* to *Invade* it. Nor is any of it Releas'd to our Uſe, till *God*'s Part be firſt taken from it.

And you ſee how *ſtrictly* this was Enjoyn'd by God, and how *Univerſally*; That as the *People* were not ſo much as to *Taſte* of any of the *Fruits* of the *Earth*, no not the *Green Ears*, till they had offered to *The Lord* His Part out of it, by Giving it unto the *Levites*; ſo neither were the *Levites* to Taſte of any of the *Peoples* Tythe, till they had firſt *Offered* the *Tenth* of their *Tenth* to *God*, by giving of it to the *High-Prieſt*; And that under Pain of *Death:* And of Rendering the Whole *Polluted* to them. He that ſteals any of his Goods to his own uſe before he has given to *God* His *Tenth*, ſteals it, and all the Reſt from *God*'s *Bleſſing*. And tries if he can grow *Rich*, whether *God* will or not. Which if God Permit, it is for his Greater *Judgment*;

And

And God can Exact it from him, or his *Poſterity*; Upon whom we Entail *God's Curſe*, when we Deprive *God* of His *Due*.

SECT. XVII.

Of what Part of our Goods, the Tythe *is to be Pay'd.*

OF the Very *Beſt*, no Doubt; for we offer it to *God*. And in this we Expreſs the *Reverence* Due to the *Divine Majeſty*. And to offer any thing to him, that is not the *Beſt* we have, Argues a *Slight* and *Contempt* of *Him*; And Preferring *our ſelves*, or *ſomething elſe* before *Him*. Therefor tho we give the full *Proportion* of a *Tenth*, yet if we Give it not of the *very Beſt*, we fail as to the *Quality* of our *Gift*, tho not as to the *Quantity*: We Forfeit the *Bleſſing* upon the whole; And inſtead of that, we bring a *Curſe* upon us, as ſeeking to *Deceive* or *Blind the Eyes* of *God*, as if He took no *Notice*, or did not *Regard* it. Which

Which is a Greater *Contempt* of *God* than if we did not offer to Him at all.

Mal. i. 14. *But curſed be the Deceiver, who hath in his Flock a Male, and Voweth, and Sacrificeth unto the Lord a Corrupt thing. For I am a great King, ſaith The Lord of Hoſts; And My Name is Dreadful among the Heathen.* But I need not Inſiſt upon this. The Commands are Numerous, and cannot eſcape the obſervation of Any, That whatever was *offered* to *The Lord* was to be without *Blemiſh*, Deut. xvij. 1. And the Texts before Quoted *Num.* xviij. 30. and 32. do, among Many others plainly Expreſs it. *When ye have Heaved the BEST thereof from it, then it ſhall be counted as the Increaſe of the Threſhing-floor*, &c. *And ye ſhall bear no ſin, by reaſon of it, when ye have Heaved from it the BEST of it.* i. e. if you do not Heave the *Beſt*, it will be a *Sin*, and you ſhall *Bear* it.

As to the ſame Notion among the *Heathen*, ſee before, *p.* 47. and *p.* 71.

SECT.

SECT. XVIII.

Who they are that ought to Pay Tythe?

Anſ. ALL that *Worſhip* God. For *Tythe* is a Part of His *Worſhip*. 2*ly*. All that Expect His *Bleſſing* upon the Remaining *Nine* Parts: And upon their *future Labours* and *Endeavours*.

Object. Tho the *Rich* may Bear this, yet it ſeems very Hard upon the *Poor*. *Anſ.* It is no Harder to the *Poor* than to the *Rich*; becauſe *they* Pay *Proportionably*. So *Equal* is this *Tax* of *God*'s Impoſing! After the *Tythe* of *Worſhip*, the *Jews* were obliged to Pay another *Tythe* of *Charity* to the *Poor*, which was call'd, *The Poor Man's Tythe*. And this latter ſort of *Tythe* no Man was obliged to Pay to Any who was not *Poorer* than Himſelf. By which Rule, the very *Pooreſt* ſort are Excuſed from this *Tythe*. But none are Excuſed from the *Tythe* of *Worſhip*, more than from their *Prayers*, or any other

other Part of *God's Worſhip.* None muſt Appear before the Lord *Empty.* Ther is no *Exception* from this *Rule.* If it be ſaid, what do's ſuch a *Modicum* ſignifie which a *Very Poor Man can Give? Anſ.* It is Accepted by *God* as much or more, if given with a better Heart, than the *Great Offerings* of the Rich. The poor Widow's two *Mites* were reckoned *More* than all that the *Rich* had offer'd of their Abundance, *Luke* xxi. 3.

Obſerve, That thoſe *Prieſts* to whom this *Widow* gave her two *Mites*, were *Rich*, and *Covetous* beſide; they *Devour'd Widows Houſes.* Luk. xx. 47. they were theſe to whom our Bleſſed *Saviour* ſaid, *Ye Serpents, ye Generation of Vipers, how can ye eſcape the Damnation of Hell!* yet He made it no Objection againſt this *Religious Widow*, that ſhe ſhould throw in her *Mite* to ſwell the *Wealth* of thoſe *Wicked* Men, who were much more capable to have Relieved her Great *Neceſſities*, than ſhe was to add to their *Store.* For He knew, and has Inſtructed Us, that her *Offering* was to *God*, and not to the *Prieſts*; tho the

Mat. xxiij. 33.

Prieſts

Priſts did Receive it, and it was put into their *Treaſury:* yet *Chriſt* calls thoſe *Gifts* which were caſt into it, *The Offerings of God.* Luk. xxi. 1, 4.

Let us obſerve, in the 2d place, That this *Farthing* which the *Widow* gave, was only a *Free-will Offering*; which was of leſs *Obligation* than the *Tythe:* for the *Tythe* was Poſitively *Required*; and might be *Exacted*, if not Pay'd. How will this Riſe in Judgment againſt thoſe, who have not the Heart to Give what is Barely *Due!* And think a *Tenth* too much, when it is *Commanded!*

It has been before obſerved, how the *Primitive Chriſtians* Gave, *Many* of them, *All* that they had, as this *Widow* had done; But *None* Leſs than a *Tenth:* For that they thought themſelves *Bound* to give *More* than the *Jews*; becauſe (as *Irenæus* ſaid) they had a *Better Hope.*

Now the *Firſt-Fruits*, the *Tythe* to the *Levites*, the ſecond *Tythe* to the *Poor*, the *Tythe* for *Feaſts*, the *Corners* of their *Fields*, which they were forbid to *Reap*, and the *Gleanings* which they were not to Gather. *Lev.* xix. 19.

xix. 19. are computed not to leave to the owner, above a *Fourth* or a *Fifth* Part, Clear to Himself. Out of which their *Daily* and *Multitude* of *Occaſional Offerings* for *Legal Uncleanneſſes*, beſides their *Voluntary* or *Free-will Offerings*, which cannot be Reckon'd, were to be taken.

How far ſhort then of the *Jewiſh* Performance; and how much ſhorter of the *Primitive* Chriſtian *Devotion*, do we come; who will not Pay the one *Tenth*, even of *Worſhip*, which is *Indiſpenſibly* due to *God* himſelf; which he has Reſerved, by an *Univerſal Decree*, ever ſince *Adam!* How will the *Heathen* Riſe up in the Judgment, and Condemn us, who have through All *Ages* and *Nations*, made Conſcience of Paying the *Tythe* of God; tho they *Worſhipped GOD* in this, as in other Parts of their *Worſhip*, after an *Un-lawful* and *Idolatrous* Manner! How will this *Condemn* us, who ſtand out againſt the *Light* and *Univerſal Tradition* which they had; againſt the Poſitive *Commands* of the *Law*, and the *Goſpel*; and againſt the Current ſenſe of the *Primitive* and

Univerſal

Universal Church of *Christ*; and oppose to All these the *Modern Corruptions* of the *Church* of *Rome*; which have made *Tythes Eleemosinary*, and *Alienable*. And we have *Alienated* them in a much more *Scandalous* Manner, and upon less Pretence than *Rome* had done. She gave them from the *Secular* to the *Regular Clergy*; We, from all *Clergy*, to the *Laity*. This was a Piece of *Popery* whereby a *Penny* was to be got. Therefor we *Reform'd* it Backwards, into our own *Pockets!* Our *Jehu* destroy'd *Baal* indeed out of the Land; But he departed Not from the Sin of the *Golden* Calves. 2 Kin. x. 28, 29.

SECT. XIX.

If Tythes *may be* Commuted *or* Redeem'd?

I. TYthes are a Part of *God's Worship*, Instituted by Himself: and therefor cannot be *Alter'd* or *Changed*, but by Himself.

No Man might *Alter* or *Change* any Part of the *Sacrifices* under the *Law*.

He might not Sacrifice a *Bullock* for a *Sheep*, where a *Sheep* was commanded; though a *Bullock* was of more value. We must keep close to the *Institution* of *God*.

And *Tythe* was one of the *Offerings* under the *Law*, it was an *Heave-Offering* (as before is shewn) and therefor cou'd not be *Bought off* or *Redeemed*.

And to Prevent all such *Redemption* of *Tythe*, it was ordered, *Levit.* xxvii. 31. That if any wou'd *Redeem ought of his Tythe, he should Add thereto a Fifth part thereof:* and Ver. 33. *Both it and the Change thereof shall be Holy: It shall not be Redeemed.* And *Ezek.* xlviii. 14. *They shall not Sell of it, neither Exchange, neither Alienate the First-fruits of the Land: for it is Holy unto the Lord.* And so the *Jews* of after ages understood it, as we may see in *Judeth.* xi. 13, 14, 15. where it is declar'd to be Unlawful for the *People*, tho in the Greatest *Extremity*, to meddle with the *Tythe*, or *so much as to touch them with their hands*:

hands; and that it was not *dispensable* by the *Senate*. And so the *Heathen* thought *Gen.* xlvij. 22, 26. that the Lands of the *Priests* were not to be sold upon any account, even when the *People* were forc'd to sell All, and Themselves too, for the Greatness of the *Famine*. And if the *Lands* given to the *Priests* were held so *Sacred*, as being *Dedicated* to *God*, Much More the *Tythe*; which were *Dedicated* likewise, but Moreover, were Antecedently Reserv'd by *God* Himself, which the *Gentile* world did believe, as well as the *Jews*, as before is shewn.

II. Again for another Reason, *Tythes* cannot be *Redeemed* by *Us*; because they have been so oft *Vowed* and *Dedicated* to *God*, as before has been said. And it is expresly commanded by God, *Lev.* xxvij. 28. *That no Devoted thing, that a Man shall Devote unto the Lord, of All that he hath both of Man and Beast, and of the Field of his Possession, shall be Sold or Redeemed: every Devoted thing is most Holy unto the Lord.*

But the *Pope* and a *Popish Parliament* first have *Dispenced* with this,

out of the *Plenitude* of their *Power!*

And their *Pardon* is All that either of their *Impropriators* will have to *Plead* at *The Day* of *Judgment.*

III. Theſe had no other conſideration of *TYTHE* but as a *Maintenance* for the *Clergy:* And if they Provided for them Another way, where was the Harm?

But the *Folly* of *God* is wiſer than *Men.* He knew well what would be the Conſequence of having the *Clergy* Depend upon Any for their *Subſiſtence.* That the *Temptation* was too ſtrong for *Humane Nature,* in our *Fallen* Condition. That *Time-ſervers,* and *Men-Pleaſers* wou'd, by this, creep into the *Church,* and ſow *Pillows* under the *Arms* of thoſe who *Fed* them. That, by this, they muſt fall into *Contempt,* and *Religion* with them, as the Effect has ſadly ſhewn.

Therefor God would not give the *LEVITES Temporal Poſſeſſions* among their Brethren: for theſe wou'd be Liable to their *Municipal* Laws, like the Reſt; and they might be *VOTED*

VOTED out and *in*, be *Chop'd* and *Chang'd*, according to the *Caprice* of thoſe who wou'd not abide their *Doctrine*. But *He* ſetl'd upon them *His own Inheritance*, as he calls it *Deut.* xviij. 1. which none others might touch, without *Sacrilege*, and throwing off their *Homage* and *Allegiance* to *God* Himſelf. *i. e.* Rejecting *Him* from being their King and their God. (which now a days, is the ſlendereſt ſort of ſecurity) That as the *Prieſthood* had its *Original* and *Inſtitution*, ſo it ſhould have its *Revenue* and *Maintenance* and *Dependence* from *God* Alone.

And as they that *ſerved God* at the *Altar*, were *Partakers* with the *Altar*, i. e. with the *Dues* of *God*, which were *offer'd* upon the *Altar: Even ſo hath the Lord ordained, that they who Preach the Goſpel ſhou'd Live of the Goſpel*, i. e. of thoſe things which are *Due* to *God*, under the *Goſpel* (as *Tythes*, and *Free-will-offerings* ſtill are) And ſhou'd be as *Free* and *Independent* on *Man* in their *Office*, as the Prieſts were under the *Law*.

SECT. XX.

To whom Tythes *are to be Paid.*

I. THE *Tythe* of *Charity*, or the *Poor-man's Tythe*, being *Alms*, we may Diſpoſe of them to ſuch Objects of Charity as we think beſt. And theſe are call'd *Sacrifices*, in a Large Senſe, under the *Goſpel*, as well as under the *Law*. See *Heb.* xiij. 16. *Phil.* iv. 18.

1. But ther is a Preference given, *Gal.* vi. 10. to that *Charity* which is Extended to *The Houſhold of Faith*, that is, to our *Fellow-Chriſtians* rather than others: *Chriſt* reckons it as done to Himſelf, *Matth.* xxv. 40.

2. The Reaſon of this carries it likewiſe; to Prefer the *Members* of the *True Church* before *Sectaries*: Yet ſo as not to Neglect even *Sectaries*, *Jews*, or *Infidels*: For All that are in *Want*, are Objects of our *Charity*, whether *Good* or *Bad*: All muſt be Supported: And while God grants to the moſt *Wicked* Perſon, *Life*, and *Time* of *Repentance*, we ought to Contribute

bute towards it, by Preſerving that *Life* which *God* continues to them. For they are our *Brethren*, and God has made of *One Blood* All *Nations* upon the *Earth*. They are the *Image* of *God: Chriſt* has ſhed His *Blood* for them: and may yet Grant them *Repentance*, and make them *Glorious Saints* of *His Kingdom*. Therefor *Charity* muſt Extend to *All*, without *Exception*; tho not without *Diſcrimination*.

II. That this *Charity* muſt, of neceſſity, be a *Tenth*, and not under, I do not Contend. For tho the *Jews* did pay a *Second Tythe* to the *Poor*; yet that ſtands not upon the ſame Foundation as the *Tythes* of *Worſhip*, which were before the *Law*, and *Univerſally* Receiv'd from the Beginning of the *World*.

Yet, ſince the *Jews* did pay a *Tenth* to the *Poor*, I think we ought not to Pay *Leſs*; but rather *More*, becauſe as *Irenæus* ſaid, *We have a Better Hope*. But I ſtint not the Proportion; only Recommend St. *Paul*'s Advice to our Conſideration, that *He who ſoweth Sparingly, ſhall reap alſo Sparingly: And* 2 Cor. ix. 6.

he who ſoweth Bountifully, ſhall Reap alſo Bountifully.

III. But now as to the *Tythe* of *Worſhip*, as that is Determin'd to a *Tenth*, at Leaſt, ſo muſt it be Pay'd only to *The Prieſts of the Lord.* Becauſe it is Part of God's *Worſhip*, it is one of the *Offerings* of *The Lord*; and as other *Offerings* and *Sacrifices*, it cannot be *Offer'd*, but by the *Prieſts.* And particularly as to the *Offering* of our *Firſt-fruits* and *Tythes*, it is commanded to be done by the *Prieſts.* It is Invading of the *Prieſt's Office* for any other to *Offer* it. The ſame Sin for which God ſmote *Uzziah*, and Rejected *Saul*; and Declar'd it *Death* for any, but His *Prieſts*, to *Offer* upon His *Altar.* And the *Sacrifices* of ſuch who *Offer* them by any other hands than thoſe of His *Prieſts*, are ſo far from being Accepted, that they are *Sin*, and, like the *Offerings* of *Korah*, Rebellion againſt *God.*

Deut. xxvj. 3, 4.

2 Chron. xxvj. 1 Sam. xiij. 12.

IV. But how ſhall they do who live in *Foreign*, *Infidel*, or *Heretical* Countries, where they can have no *Prieſts*; that is, None whom they *Own?*

1. Let

1. Let them, if they can, Imitate the *Zeal* of *Tobias*, who, being of the *Ten Idolatrous* and *Schismatical Tribes* that had Cast off the *Priesthood* of *Levi*, carry'd his *Tythes* to *Jerusalem*, and offer'd them there by the hands of the *Priests* the Sons of *Aaron*, as you find *Tob.* i. 6.

2. But if this cannot be done, for the Distance of the *Place*, or other Insuperable Difficulties: then they ought to *Send* their *Tythes* to such *Priests* whom they think to be true *Priests* of *God*: and consequently by whose hands they believe *God* will Accept of them.

Ther is no Place too far for *Sending*. We *Traffick* for *Mammon* to all Parts of the World.

It was Common with the *Gentiles*, to *Send* their *Tythe*. Of which several Instances are before given.

Mr. *Selden* shews this, That *Tythes* (πέμπτη) were yearly sent to *Delos*, where *Apollo* was born, to be offer'd to him *There*. *History of Tythes*, c. 3. p. 30.

The *Carthaginians* us'd to *Send* their *Tythe* to *Tyre* (whence they had Come) by one Cloathed in *Priestly Purple* *Justin. Hist.* l. 18. p. 186.

Purple Robes, to be offer'd to *Hercules*.

And if We cannot take so Much *Pains*, We have Less *Zeal* than they. And Less *Trust* in our *God*, Less *Faith* in His *Promises*, and *Fear* of His *Threatnings*, than they towards their *Idols*. And our Reward will be Accordingly.

SECT. XXI.

In what MANNER Tythes *ought to be* Offered.

I. THE *Offering* of our *Tythe* to *God*, being an Act of *Worship*, ought, no doubt, to be Performed with *Prayers* and *Adoration* of *God*. And *God* Himself did Prescribe a *Form* for it, *Deut.* xxvi.

Out of which, and other *Scriptures*, respecting *Christians*, as Different from the *Jews*, I have Compos'd the *Form* hereunto Annex'd. Not that I wou'd *Impose* it upon any: But the *Church* not having Prescrib'd such an *Office*, leaves

leaves it to Private Chriſtians to Exert their own *Devotion*. And if what I have done may be helpful to any others, I have the End for which I have Publiſh'd it.

II. And as under the *Law* a *Baſket* of the *Firſt-fruits* was to be brought to the *Altar*, and there *Offered* in Name of All the Reſt, which were Repoſited in the *Store-houſes* belonging to the *Temple*, for that Purpoſe: So I conceive it ought to be with us. The *Reaſon* is the ſame; and was before the *Law*, and without the *Law* ſo Practis'd by the *Gentiles*, purſuant to the Univerſal Tradition Receiv'd, and Deduc'd down all the way from *Adam*, as before has been Diſcourſed. Deut. xxvj. 4.

Nor can it otherwiſe, at leaſt not ſo properly, be made an Act of *Devotion*; that is, an actual *Tender* and *Offering* of the *Whole* to *God*. Which is not done by barely Parting with our *Tythe*, or ſuffering it to be *Drawn* from us. The *Whole* cannot be *Offer'd* at the *Altar*: But a *Basketful*, in Name of the *Whole*, is a *Dedication* and *Offering* of the *Whole*.

Accord-

Accordingly, it was order'd in the
Can. 4. *Apoſtolical Canons*, that no more of the *Firſt-fruits* ſhou'd be brought to the *Altar* than ther was uſe for there, as the *Elements* for the *Holy Sacrament*, &c. and the Reſt to be ſent to the *Biſhop*'s Houſe, as the *Repoſitory* for them. For the *Church* was not then Divided into Particular and Diſtinct *Pariſhes*, as now.

III. And ſurely if the *Husbandman* ſhou'd, at the End of his *Harveſt*, bring a *Basket* of his *Firſt-fruits*, and offer it at the *Altar*, with *Thankſgivings* to *God* for the Encreaſe He had given him that Year, with *Supplications* and *Prayers* for God's future *Bleſſings* upon his *Labours*, upon *Himſelf*, his *Family*, and *Relations*, upon the *Church* and the *King*, and whole *Nation*, &c. it wou'd tend to a Great Encreaſe of *Devotion*, and Imprint very ſtrongly upon our Hearts, our *Dependence* and *Truſt* in *God:* For ther is no time wherein Men are more Senſible of the Immediate Hand of *God*, than in the *Seaſons* of the Year, and the *Weather*, eſpecially in *Harveſt-time*.

This

This God hath kept in His own hand, more Immediately than any other part of the Material Creation. The Courſes of the Heavens we know in a great meaſure; and therefor can foretell *Eclipſes*, Changes of the *Moon*, Riſing and Setting of the *Sun*, *&c.* But all the Rules of *Mechaniſm* are at a loſs for the Change of the *Weather*. If that depended wholly upon *Second Cauſes*, and were Part of the *Clock-work* (as the *Virtuoſoes* expreſs it) of the *Creation*, ther wou'd be the ſame Neceſſity for the ſame *Weather* on every ſuch *Day* of *every Year*, as for the *Equinox*, *Solſtice*, or other *Change* of the *Seaſons*.

Therefor ſays the Prophet, *Can the Heavens give ſhowers?* And *Job* reckons this among the *wonderful* things of *God*, *Who giveth Rain upon the Earth. To make the weight for the Winds: And He weigheth the Waters by meaſure, when He made a Decree for the Rain, and a way for the Lightning of the Thunder.* Jer. xiv. 22. Job v. 10. xxviii. 26.

And *David* expreſſes the ſame, almoſt in the ſame Words; *Pſal.* cxxxv. 7. *He cauſeth the Vapours to Aſcend from the*

the Ends of the Earth: He maketh Lightnings for the Rain: He bringeth the Winds out of his Treasuries. The same is just so said *Jer.* x. 13. And *Psal.* cxlvij. 8, 15, &c. *Who covereth the Heaven with Clouds, who prepareth Rain for the Earth. He sendeth forth His Commandment upon Earth: His Word runneth very swiftly. He giveth Snow like Wool: He scattereth the Hoar-frost like Ashes. He casteth forth his Ice like Morsels: Who can stand before his Cold? He sendeth out his Word, and Melteth them: He causeth his Wind to Blow, and the Waters flow.*

These are kept out of the ordinary Course of *Natural* Causes, in God's more *Immediate* Government. They are therefor call'd His *Treasures, and Reserv'd against the Day of Trouble; against the Day of Battel and War,* Job xxxviij. 22, 23. *Then shall the Right-aiming Thunder-bolts go abroad, and from the Clouds, as from a well-drawn Bow, shall fly to the Mark. And Hail-stones full of Wrath shall be cast as out of a Stone-bow. Yea, a mighty Wind shall stand up against them, and, like a Storm, shall drive them away,* Wisd. v. 21. &c.

Theſe are *GOD's Armory*, and kept in His own hand: And come not by Certain *Rules*, as the *Riſing* and *Setting* of the *Sun*, the *Solſtices*, *Eclipſes*, &c. And therefor are look'd upon as the More *Immediate* Acts of *God*, and Inſtances of His *Power*. Therefor *David* ſays, *His Strength is in the Clouds*, Pſal. lxviij. 34. The *Thunder* is call'd His *Voice*. The *Storms* at *Sea*, and *Commotions* of the *Waters*, are ſaid to be His *Act*, in His Immediate *Governance*. As it is ſaid, Prov. xxj. i. *The King's Heart is in the Hand of the Lord, as the Rivers of Water: He turneth it Whitherſoever He will.*

It is the Lord that Commandeth the Waters: It is the glorious God that maketh the Thunder. It is the Lord that Ruleth the Sea: The Voice of the Lord is Mighty in Operation. Pſal. xxix. 3, 4.

They that go down to the Sea in Ships---Theſe Men ſee the works of the Lord, and his Wonders in the Deep: for at his word the ſtormy wind ariſeth, and lifteth up the waves thereof---for he maketh the ſtorm to ceaſe, ſo that the waves thereof are ſtill. Pſal. cvij. 23, &c.

Nothing

Nothing that is *Fix'd* and *Certain* in the *Conſtant* courſe of *Natural* Cauſes, is Call'd a *Wonder* of the *Lord*. Elſe every thing would be equally a *Wonder*. Nay it wou'd be a *Wonder*, if it were otherwiſe, as if the *Sun* ſhould *Stop* or *Go back*; if the Returns of *Day* and *Night*, *Summer* and *Winter*, ſhould fail. Theſe wou'd be great *Miracles*, which therefor God very ſeldom ſhews: (Elſe nothing wou'd be left Conſtant or Certain in Nature. But all return to their old *Chaos*) And then they wou'd ceaſe to be *Miracles*, if they were done as oft as Every body would Call for them.

But *God* hath Reſerv'd ſome things out of the ordinary courſe of *Nature*. And in theſe He ſhews daily *Wonders* of his *Providence*.

He calls this His *Witneſs* among the *Gentiles*. That as by his Works of *Creation*, He had Demonſtrated *His Eternal Power and Godhead*; So he had given them an equal Proof of His *Providence*, and of their Continual *Dependence* upon Him, in his ſending them *Rain* and *Fruitful Seaſons*; for which they cou'd Aſſign no *Natural* Cauſes.

Act. xiv. 17.

Rom. i. 20.

Thou

Thou art the God that doſt Wonders Pſal. lxxvij. 14, &c. *---The Waters ſaw thee, O God, the Waters ſaw thee: they were afraid, the Depths alſo were troubled: The Clouds poured out Water, the Skies ſent out a Sound, thine Arrows alſo went abroad: the voice of thy Thunder was in the Heavens, the Lightnings lighted the world, the Earth trembled and ſhook: Thy way is in the Sea, and thy Path in the Great Waters; and thy foot-ſteps are not known.* We cannot Trace God, not know His foot-ſteps in His Diſpenſing of theſe things, as of others which are Diſpos'd in the Common Courſe of Natural Cauſes. Therefor in theſe things God's *Power* is Chiefly ſhewn. And in theſe things we are Commanded to *Wait* and *Depend* upon Him. *Lev.* xxvi. 4. *Deut.* x. 14. And He tells Us, that He will Diſpence them to one, and not to Another, *Am.* iv. 7. But things that Depend on *Natural Cauſes* are Equal to All. We are Commanded to pray for *Rain*, *Zech.* x. i. But it is not Permitted to Us, it wou'd be *Preſumption* and *Tempting* of *God* to Ask for Altering the *Courſe* of *Nature*, of *Sun*,

Moon, or *Stars*, or to Break the Covenant of *Day* and *Night*.

And the *Weather*, which *God* thus keeps in His own Hand, is no less *Necessary* to our Life, in Giving us the *Fruits* of the *Earth*, than the *Fixt Course* of *Nature*, the influence of the *Sun*, &c. To teach us, that we must Depend as Much upon the *Immediate Blessing* of *God*, as upon all *Second Causes*.

The *Heathen* were sensible of this. And therefor, They had, as their *Pre-Messum*, Prayers before *Harvest*; so their *Flori-festum* after *Harvest*, to express their Thankfulness to the *Gods*, for the Fruits of the Earth.

Jer. v. 23, 24. *But this People* (saith the Prophet) *hath a Revolting and a Rebellious heart; they are Revolted and Gone: Neither say they in their heart, Let us now fear the Lord our God that giveth Rain, both the Former and the Latter in his Season: He reserveth unto us the appointed Weeks of the Harvest.*

Thus we see, that this *Acknowledgment* and *Devotion* to *God*, was Commanded to the *Jews*: and observ'd by the *Heathen*, from the *Dictates* even of *Natural Religion*. And

And what is it that can exempt *Christians* from Paying this? From Rendring unto *God* the *Honour* and *Tribute* Due unto his Name! ſure they ought rather to *Exceed* than *come ſhort* of *Jews* and *Heathens* in this!

It were much to be Deſir'd that a *Publick Office* were Appointed for this: And this made Part of our *Solemn Devotion.*

But till that be done, I hope it will not be taken amiſs by our *Superiors* to Exhort both our *Prieſts* to *Receive*, and the *Laity* to Pay this their *Bounden Duty* to *God*, and at His *Altar* to *Offer* up His *Tythes.*

IV. The Reſt which are not there *Offer'd* at the *Altar*, ſhou'd, by the *Owners*, be brought into *Store-houſes* Appointed. The *Prieſt*'s Drawing of them is Scandalous, and more his *Farming* of them. They are *All*, as well as the *Firſt-fruits* which were offered, *Holy* unto the *Lord: All* are *Offered* in the *Firſt-fruits.* They are not to be *Commuted* or *Redeem'd* for *Money*, where they can be brought in *Kind.* They are a *Sacrifice* unto *God*, and muſt not be *Changed.* And

they who *Subtract*, or *Refuse* to Pay them, have Denied *The Lord* to be their *God*, by Denying Him His *Tribute*; they ought to be cast out of the *Congregation*, and not Reputed as *Christians*. So it was Decreed in a General *Parliament* of *Clergy* and *Laity* at *London*, A. D. 940. in the Reign of King *Edmund*, before mentioned: And this has been Confirmed by Repeated *Vows* and *Acts* of *Parliament*. We are to *Bring* our *Tythes* and *Offerings* unto *The Lord*, and not leave *Him* or His *Priests* to *Draw* them, or *Choose*.

And besides the Affront to *God*, it Engages the *Priest* and his *Flock* in many *Disputes* and *Heart-burnings*, and often into *Strifes* and *Law-suits*; which Lessens his *Authority*, and Renders his *Labours* ineffectual, by Personal *Prejudices* conceiv'd against him.

All this *God* foresaw, and by His *Law* He prevented it: But we are grown *Wiser* than He!

Cou'd the *Priests* under the *Law* set the *Sacrifices* to *Farm*? Wou'd it have been a Reasonable Proposal, to have said to a *Priest*, Your Proportion of the *Sacrifice* is a *Shoulder* or a *Leg*

come, I will give you the Value of it in *Money*, or next Beaſt I kill I will ſend you a *Shoulder* or a *Leg* home to your Houſe, and Excuſe me from the trouble of Bringing my *Sacrifice* to the *Temple?* Wou'd not the Anſwer have been, I cannot Excuſe you from your *Sacrifice*, for it is Offered to *God*, and not to *Me:* My Maintenance out of it is but a *Secundary*, and the leaſt Conſideration: I cannot *Commute* or *Alter* the *Nature* or *Manner* of your *Sacrifice*; or take a *Bullock*, if you wou'd give it me, inſtead of a *Sheep* or a *Barly-Corn*, where that is Appointed? No more cou'd he *Commute*, or *Change*, or *Compound* for the *Tythe*; for that was a *Sacrifice*, and *Offer'd* to *God* as well as the Reſt: and was to be Brought by the *Owners* to the *Temple*, to be there Offer'd to God in their Names, by the *Prieſts*. The *Prieſts* were no more to *Draw* the *Tythes* of the *People* thither, than their other *Sacrifices*.

SECT. XXII.

How Priests *are to Pay their* Tythe?

I. *Anſ.* TO the *Biſhop*, as the *Levites* to the *High-Prieſt*. They are to Pay the *Tenth* of their *Tenth*. And the *Levites Tythe*, which they paid to the *High-Prieſt*, was as much an *Offering* and *Sacrifice* to *The Lord*, as the *Tythe* which the *People* pay'd to the *Levites*, and under the ſame *Limitations*. They are call'd an *Heave-Offering*, and *Holy* unto *The Lord*. The *Levites* were not to Taſte of their *Tenths* till they had firſt *Offer'd* the *Tythe* of them to the *High-Prieſt*, and of the very *Beſt* of them. As you may ſee *Numb.* xviij. from *Ver.* 26.

II. *Tythes* argu'd the *Superiority* of thoſe to whom they were Pay'd. Whence the *Apoſtle* inferr'd the *Superiority* as of *Melchiſedec* above *Abram*, ſo of the *Prieſthood* of *Melchiſedec*, and, in that, of the *Chriſtian Prieſthood* above the *Levitical*.

Heb. vii. 4, 9, 10.

And

And as the *Levites* *TYTHING* of the *People*, or putting them under that *Tribute*, argu'd the *Superiority* of the *Levites* above the *People*: ſo the *High-Prieſt's* *TYTHING* of the *Levites* ſhewed the *Superiority* of his *Order* above that of the other *Levites*.

And this is as Neceſſary to Preſerve the *Superiority* of *Epiſcopacy* above the *Order* of *Presbyters* in the *Chriſtian* Church.

The *Reaſon* holds the ſame: and the *Levitical* Prieſthood was an Exact *Type* of the *Chriſtian*. *Biſhop*, *Presbyter*, and *Deacon*, being the ſame in the *Church*, that *Aaron*, his *Sons* the *Prieſts*, and the *Levites*, were in the *Temple*; as St. *Hierom* obſerves *Ep. ad Evagr.*

III. If it be ask'd, To whom the *Biſhop* ſhou'd pay his *Tythe*?

Anſ. He having no *Superiour*, as *Aaron* had none, I conceive that he is not under the *Tythe* of *Worſhip*. For it muſt End ſomewhere.

But then, as the *Heaven* returns the *Tribute* of thoſe *Exhalations* which it draws from the *Earth*, in *Dew* and Fruitful *Showers*; ſo the *Biſhop*, being

the most Immediate *Representative* of *Christ*, ought to Distribute his *Tenths*, and more, of *Charity*, and to *Water* his *Flock* with his *Beneficence*.

Thus Returning to the *Poor*, with Encrease, their *Tythes*; and Dispensing the *Temporal* as well as *Spiritual Blessings* of *God* to them.

That the *Revenues* of the *Church* (whatever other *Abuses* were in the Administration of them) were Apply'd more to this End than since they came into *Temporal* Hands, will be shewn in the Next *Section*.

Let it be only Observ'd in this place, That even since the *Reformation*, more Acts of *Charity* and *Publick Works* are to be seen from what is left to the *Church*, than from Many Many times the Greater Proportion of *Wealth* that is amongst the *Laity*. And this, notwithstanding that ther are some *Thousands* of *Parishes* in *England* which Exceed not *Twenty Pounds* a *Year*. And but very few of the *Bishopricks* that can Afford a Decent *Subsistence*, with the Best Husbandry.

And notwithstanding that the *Church* has been for many Years (in the *Revolution*

volution of 1641) totally Diveſted of all her *Revenues*.

SECT. XXIII.

The Remedy.

HAving thus far Conſider'd the *Divine Obligation* of *Tythes*; and the *Breaches* of it that have been in this Nation: We ought not to Leave the Subject, till we can Propoſe a *Remedy*, if any ſuch can be found.

I. For the Obligation of *Conſcience*. That lies upon Every Man Concern'd, to *Reſtore* what has been *Robb'd* from *God:* in order to Procure His *Bleſſing*, inſtead of that *Curſe* which is *Intail'd* upon the *Sacrilegious* Poſſeſſion of the *Spoils* of His *Church*, into whatever Hands they come.

II. But becauſe this has been a *National* Sin; and theſe *Impropriations* have been Bought and Sold upon the Credit of *Acts* of *Parliament:* Therefor ther ought to be a *NATIONAL REPEN-*

REPENTANCE and *RESTITUTION.* Which may be by a *Tax* to Purchaſe the *Tythes* from the *Impropriators*, and Reſtore them to the *Church:* That the Whole Burden may not Lie upon thoſe who have been *Ignorantly* involv'd in this *Sin*, as having Deſcended to them from their Fathers; and may be the Whole or Greateſt Part of their Eſtates. Tho that, nor any thing elſe, can be an Excuſe for Continuing in any *Sin.* God is Able to make Amends; and has Promis'd it to thoſe who will Truſt in Him. And, as ſaid before, there are Examples of it, even here in *England*, whoſe Hearts God has Touched.

III. The *Houſe* of *Commons* have, in their *Votes*, Encourag'd any to Make Propoſals for the *Employing* and *Maintaining* of the *Poor*, who are now ſo Great a Burden upon the Nation.

I have no Skill at *Propoſals* or *Projects.* Yet may Offer ſome *Conſiderations*, which others may happen to Improve.

1. Firſt then, Let it be obſerv'd, Ther never was any *Tax* laid upon *England*

England for Maintaining of the *Poor*, before the Latter End of the Reign of Q. *Elizabeth*, as may be ſeen in our *Book of Statutes*.

2. That before the *Reformation*, the *Poor* were Maintain'd by the *Clergy*, beſides what was Contributed by the voluntary Charity of well-diſpos'd People. But ther was no ſuch thing as *Poor-Rates*, or a *Tax* for the *Poor*. The *Biſhops* and *Clergy*, as well *Secular* as *Regular*, kept open *Hoſpitality*, for the Benefit of *Strangers* and *Travellers*, and the *Poor* of the *Neighbourhood*, And were ſo oblig'd to do by their *Foundations*. They had *Amberies*, for the Dayly *Relief* of the *Poor*. And *Infirmaries* for the *Sick*, *Maimed*, or *Super-Annuate*; with Officers appointed to Attend them. They Employ'd the *Poor* in *Work*, which is the moſt Charitable way of Maintaining them. It was they who Built moſt of all the Great *Cathedrals* and *Churches* of the Nation: beſides the Building and Endowing of *Colleges*, and other Publick Works of *Charity*, and Common Good. They bound out to *Trades* Multitudes of *Youths*, who were left Deſtitute:

Deſtitute: Bred others to *Learning*, of whom ſome grew very Eminent: And gave *Portions* to many *Orphan* Young *Women* every Year. They *Vey'd* with one another in theſe things. What *Superſtition* or Conceit of *Merit* ther was in it, we are not now to Enquire. I am only telling *Matter* of *Fact*. And God did Bleſs theſe Means to that Degree, That the *Poor* were no Burden to the Nation. Not a *Penny* Impos'd upon any *Lay-Man* for the Maintaining of them. The *Clergy* did that among themſelves. They look'd upon the *Poor* as their *Charge*, as Part of their *Family*. And laid down *Rules* and *Funds* for their Support.

3. I doubt not but ther were Faults among the *Clergy* then. And ſome of them might Indulge themſelves even to Exceſs. Which it is Certain was *Aggravated* beyond the due Bounds, when *Commiſſions* to *Viſit Churches* and *Monaſteries* were Given to thoſe *Lay-Men*, who were to Share the *Booty*, if they cou'd find Reaſon ſufficient (themſelves being Judges) to have the Revenues of the *Church* Divided amongſt

amongſt themſelves: who (modeſtly ſpeaking) were not Better Men than thoſe they Diſpoſſeſs'd: Nor have made Better Uſe of thoſe *Revenues* ſince they came into their hands. The *Monks* were *Sinners*; but their *Viſitors* were No *Saints*.

4. The *Poor-Rates* in *England* come now (as I am Inform'd) to about a *Million* in the Year. All this we Pay to Boot betwixt having the *Clergy* or the *Impropriators* to our *Land-lords*. For the *Clergy* (ill as they were) kept this *Charge* from off us.

And if their *Revenues* were taken from them, becauſe they did not make the Beſt Uſe of them: Thoſe to whom they were given ſhou'd be Oblig'd not to Mend the Matter from *Bad* to *Worſe*.

What Benefit has the *Farmer* for the *Tythes* being taken from the *Clergy?* Do the *People* then pay no more *Tythe?* That wou'd be an Eaſe indeed! But they are ſtill Pay'd. Only with this Difference, That the *Impropriator*, generally through *England*, ſets his *Tythes* a *Shilling* or *Eighteenpence* in the *Acre* Dearer than the *Incumbent*.

5. Wou'd

5. Wou'd it then be an Un-reasonable *Proposal*, to put all the *Poor* in the Nation upon the *Church-Lands* and *Tythes*, which Maintain'd them before? And let the *Clergy* bear their Share for as much of them as are left in their hands.

6. If the *Impropriators* will not be Pleas'd with this, Then let them have a valuable Consideration given them for these *Lands* and *Tythes*, by a *Tax* Rais'd for that Purpose: And Return the *Poor* to the *Clergy*, together with their *Lands* and *Tythes*.

7. And that the *Tax* may not be thought too Grievous, let it be only *Three Years* of the Present *Poor-Rates* through *England*. And if that will not do, the *Clergy* shall Purchase the Rest themselves. Three Years Purchase is a very Good Bargain to get off a *Rent-Charge*, which is *Perpetual*; and more Probability of its *Encreasing* than growing *Less*.

What Man in *England* wou'd not willingly give *Three Years* of his *Poor-Rate*, at once, to be Freed from it for Ever?

And

And for the *Poorer sort*, who may not be *Able*: Or if any be not *Willing*; Then let them have the same time to Pay it in as Now.

Let the *Clergy* have *Three Years* of the *Poor-Rates*, payable in *Three Years*. And a *Value* put, at which the *Impropriators* shall be oblig'd to Sell: And after that the *Clergy* shall be oblig'd to Maintain the *Poor* as formerly. And this will Cost no more than to Double the *Poor-Rates* for *Three Years*, and so be Rid of them for Ever.

8. But if those who have Swallow'd the *Patrimony* of the *Church* will neither *Eat* nor *Let Eat*, will neither Maintain the *Poor* themselves, nor *Let* others do it who are Willing; Let them Reflect, Let the Nation Consider it, all who have any Sense of *God* or *Religion* left, That since they have Robb'd *God*, the *Church*, and the *Poor*, by Seizing upon their *Patrimony*, the *Poor* are *Encreas'd* to that Prodigious Rate upon them, That they are forc'd to Pay now *Yearly* for their Maintenance more than all their *Sacrilege* amounts to.

to. So little have they Gain'd at *God's* hand, by their Invading of what was *Dedicated* to his Service! And He will ſtill prove *Stronger* than they: And may Encreaſe the *Poor*, till they *Swallow* up the *Rich* who have *Devoured* them. Beſides many other Ways His *Judgments* have to Meet with Us. We have Pay'd the Price of all our *Impropriations* and *Arrears* within theſe *Ten* Years paſt. And are *Paying* on ſtill ---

9. I muſt, beſides, tell our *Impropriators*, That in *Truth*, in *Reaſon*, and in *Law* too, as well of *God* as *Man*, they have taken theſe *Lands* and *Tythes* of the *Church*, *cum onere*, with that *Charge* that was put upon them by the *Donors* of the *Lands*, and by *God* upon the *Tythes*, that is, of Maintaining and Providing for the *Poor*. A *Leſſee* can forfeit no more than his *Leaſe*, he cannot Alter the *Tenure*. And whoever comes into that *Leaſe*, comes under all the *Covenants* of the *Leaſe*. Therefor the *Impropriators* ſtand Chargeable, even in *Law*, to keep up that *Hoſpitality*, the *Amberies*, and *Infirmories* for the *Poor*, the

the *Sick*, and the *Stranger*, that the *Clergy* were oblig'd to do while they had their *Poſſeſſions:* And in ſome ſort Perform'd, at leaſt ſo far as to keep the *Poor* from being any *Tax* upon the Nation.

And at the Beginning of the *Reformation*, when the *Laity* were firſt put in Poſſeſſion of theſe *Lands* and *Tythes*, they underſtood it ſo to be; and were Content to take them with all that follow'd them, (any thing to get them) and did for a while make a Shew of keeping up the former *Hoſpitality*, &c. better than the *Clergy* had done; That being the *Pretence* why they took them from the *Clergy*. But when the *Fiſh* was Caught, they ſoon laid aſide the *Net*.

10. Ther was Another, and a Greater Burden, put upon theſe *Lands*, &c. which is, The *Cure* of *Souls*. And that too they Undertook. The *King* turn'd the *Supreme ORDINARY* of the *Church*; And the Lord *Cromwel*, as his *Vice-Gerent* in *Eccleſiaſtical* Matters, ſat upon the *Biſhops Bench* in the Houſe of *Lords*, and took Place of the *Arch-Biſhop* of *Canterbury*, as

the more *Spiritual* Person of the Two, and Above him in the *Church OEconomy*. And the Mean *Impropriators* came in Place of the Forfeited *Rectors*; and *Presented* their *Vicars*, as they did. But the Superiour Cure was in the *Rectors*: And is Transferred to the *Impropriators*.

Who now stand *Doubly* Accountable; *first*, For Invading the *Priests Office*. And *secondly*, For Discharging it as they do. Selling their *Advowsons* at *Market*; and looking upon them as Meer *Lay-Fees*. Taking *Bonds* of *Resignation*, and other *Ways* and *Means* that are made to Accord with *Lawyers Symony*. Which I am afraid will not be Pleadable at the *Day* of *Judgment*, nor Satisfie a Disturb'd *Conscience* upon our *Death-bed*. Besides the Scandalous *Allowances* made by many *Impropriators* to their *Vicars*.

Whether the *Proposal* I have made, or any other to the like Purpose, will take Effect, I know not: But I think it is Evident, That it wou'd be to the Apparent *Advantage* of the *Nation* (upon *Account*) about a *Million* a Year. Besides many other *Benefits*, Greater than that. As, I. The

I. The *Bleſſing* of *God*. If that is to be Reckon'd upon in theſe Days. For if *Sacrilege* be a *Sin*: And if theſe things before ſpoke of be *Sacrilege*: Then if ther be a *God*, or *Truth* in the Holy *Scriptures*, ther lies a Heavy *Curſe* upon this *Nation*; which cannot be Removed without *Reſtitution* of what we have *Robb'd* from *God*.

II. It wou'd, in a few Years, Leſſen the Number of the *Poor*; they wou'd Grow Leſs and Leſs; for by putting them to *Work*, as the *Clergy* did, they wou'd be able to Support their Families, and not Multiply *Beggars* upon Us without End. And the *Clergy* wou'd find Work for them. Ther are yet *Churches* to be Built, or kept in Repair; *Schools* and other Publick Works to be done. It is now a *National* Charge to Re-build *One Church*: And has taken ſo Many Years, that *Paul's Work* is become a *Proverb*. Ther wou'd not have needed any *Tax* for this, more than for the firſt Building of it, if the *Clergy* had their own. Who built moſt of all the *Churches* in the Kingdom, with leſs Noiſe.

III. It wou'd Improve *Trade*. By so many being Bound *Apprentices*, as the *Clergy* did, when they had their *Revennes:* And so Dispose of the *Vagrants* and *Loose-Livers* (who for *Necessity* take to the *Highway*) into Profitable Employments, useful for the Commonwealth.

IV. It wou'd Improve *Learning*. (But that may be an Objection with Some.) Many a Noble *Genius* is lost for want of *Education*. Which wou'd then be Much More Liberal. As it was when the *Church* Enjoy'd her *Possessions*. And *Learning* was in the *Dark Ages*, Preserv'd almost only among the *Clergy*, when the Bent and Inclination of other Men ran little that way, except such as were Influenc'd, and Many Educated by the *Clergy*.

V. Let me Add, that it wou'd be more for the Advantage of the *Crown*. And consequently of the *Kingdom*. It is well known, That these *Lands* pay'd More, in all Publick *Taxes* while they were in the hands of the *Church*, than they have done Since. And the *Convocations* always *Tax'd* themselves

themſelves Much More, in Proportion, than the *Laity*. They paid *Tenths* oftner than the *Laity* paid *Fifteenths*. Which made *Char.* V. ſay of *Hen.* VIII. When he ſeiz'd the Lands of the *Church*, That *he had Kill'd the Pullet which laid the Golden Egg.*

VI. *Money* is the *Blood* of the *Kingdom*. And the *Circulation* of it Diffuſes *Life* and *Vigour* to Every Part. Now, if according to what has been ſaid in this *Eſſay*, ther were a Perpetual *Circulation* of the *Tenths* of the Kingdom, from the *People* to the *Prieſts*; from the *Prieſts* to the *Biſhops*; And back again from the *Biſhops* to the *Poor*, I ſubmit it to Conſideration, whether this wou'd not Prove a Greater Advantage to the Nation, than any that our *State Projectors* have yet found out? God requires Nothing but for our Good. And his folly is wiſer than Men.

Let me laſtly Obviate a *Prejudice* I fore-ſee may be taken againſt my *Propoſal*: For *Prejudices* muſt be Anſwer'd as well as *Arguments*; and often *Sway* Men More.

It may be thought by some who have no Good-will to the *Church* or *Religion*, That this wou'd make the *Clergy* too *Great* and *Rich*. And they bear no thought with more *Indignation* than this. They had rather the *Nation* shou'd Perish, than be Sav'd by the *Church*. It is not to Gratifie such Men as these; But to satisfie others, and Guard them against their Clamours, that I offer the following Considerations.

I. That the *Number* of our *Clergy* is too *Few*. They are not able to Attend such vast Charges as they ought. Especially in *London* and other Great *Towns*, where it is impossible for some *Ministers*, if they shou'd do nothing else, to *Visit* all the *Families*, Much less every particular *Person* who is under their *Cure*; and the like in Many *Country Parishes*. This is one Great Cause of the Encrease of *Dissenters* amongst us, of all sorts.

Then our *Bishopricks* are too Large. And the *Bishops* Inspection wou'd be Much more Effectual, if he had no More *Priests* under him than he cou'd be *Personally* Acquainted with, both as to

to their *Learning* and *Converſation*.

But theſe *Defects* cannot, As things now ſtand, be Amended, while ther are, as I am inform'd, above 2000 *Pariſhes* in *England* not worth above *Twenty* Pounds a Year. And Many not worth *Ten*. This makes *Pluralities* Neceſſary. And Reduces the Poor *Clergy* to ſuch *Contempt*, as to Render their *Labours* Wholly *Ineffectual*, Unleſs to thoſe very *Few*, who can Diſtinguiſh their *Character* from their *Circumſtances*. And withal betrays them Unavoidably to ſuch *Ignorance*, having Neither *Time* to *Study*, nor *Money* to Buy a Book, unleſs a *Dutch Syſtem*; Nor opportunity for Good *Converſation*; That Nothing Leſs than the Power of *Miracles*, as the *Apoſtles* had, can Reconcile *Reſpect* to them, or *Authority* to their *Doctrine*.

Then the *Biſhopricks* are ſo Stript, that except 5 or 6, ther muſt be the Greateſt Husbandry in the world to make our *Biſhops* Live in any ſort Proportionable to their *Character*; beſides Leaving their *Children* to the *Pariſh* when they Dye.

But if the *Church* were Reſtor'd to her Right, then might ther be 20 times as many *Clergy* as we have: And their *Cures* brought within a Manageable Compaſs. Which wou'd keep them from the Danger of being overgrown with Wealth.

Beſides that if the *Poor* were laid upon the *Clergy*, as we have been ſpeaking, it wou'd take ſome years before they wou'd have much to ſpare; before the Number of the *Poor* wou'd be ſo Leſſen'd, by the Methods before Mention'd, as to Allow them to Augment the Number of the *Clergy*.

Ther were in the ſmall Kingdom of *Iſrael*, at one time, 38000 *Levites* above the Age of 30. 1 *Chr.* xxiij. 3. *England* wou'd Require Many More, to Perform their *Function* as they ought, to the Profit of the People. And all the *Patrimony* that ever the *Church* had in *England* wou'd not overdo it, to be Divided among ſo Many as wou'd be needful of the *Clergy*; and for Maintaining the *Poor* beſides; together with the *Building* and *Repair* of *Churches*, *Schools*, *Colleges*, *Libraries*, and many other *Charges* profitable to the Nation. Add

Add another Conſideration. If ther were ſuch a *Number* of the *Clergy*, ther wou'd be More Proviſion for Many of our *Sons*, whom we cannot Now Diſpoſe of, at leaſt not ſo well. And ther wou'd not be Danger of weakning the *Strength* or *Wealth* of the Nation, as in *Spain*, by ſo Many Idle *Monks*, as live upon the *Labours* of others, and Contribute Nothing to the Support of the *Government*. That Objection cannot Lie againſt *Secular Clergy*, and where ther are None other. None that are Lock'd up from the World, and Muſt be Maintained only to *Think*. None but who are *Labourers* in the *Harveſt*, and therefor Worthy of their *Hire*. And whoſe *Hire* go's not into a Bed of *Sand*, like what is given to the *Regulars*, and Never returns: But it *Circulates*, like any other Money of the Nation, and do's as much Good.

And our *Clergy* are, or may be, as Uſeful as any others in *Parliament*, in *Council*, and other Great Affairs of the Nation. And thoſe of Lower Rank, as *Juſtices* of the *Peace*, and other Offices for the Diſtribution of *Juſtice*.

It

It is a *Monkiſh* humour (though ſome know it not) to think that the *Clergy* ought not to Intermeddle in *Secular* Affairs, or Live out of *Cells*. Thoſe who Converſe in the World, and Mind their *Cures*, are in the Rode certainly of doing Moſt Good. Theſe are therefor call'd the *Secular Clergy*, becauſe they Live in the World, and uſe Human Converſation. But thoſe who Run themſelves into *Holes*, as if (forſooth!) their *Sanctity* cou'd not bear the Common Air: And put themſelves under *Rules* and *Models* of their own Diviſing, do therefor give themſelves the Name of *Regulars*. And wou'd be *Angels* before their Time. But Men are Born into the World, to ſerve their Generation. And they who make too much Haſt out of it, either by taking away their own *Lives* (as ſome have done out of *Conſcience*) or by Making them Uſeleſs to the World in *Retirement*, are Guilty of the Same *Sin*, in different Degrees.

And the Example of *Elijah*, who was *Perſecuted* into a *Wilderneſs* to ſave his Life, is a very impertinent Precedent

Precedent for them. For he was ſo far from Chooſing it, that he thought it an *Affliction* beyond *Death*; and wiſht to *Dye*. 1 Kin. xix. 4.

As little will the Caſe of *John* the *Baptiſt* Avail them. For his being in the *Wilderneſs* was in order to his *Shewing* or coming *Publickly* abroad unto *Iſrael*. And they who *Retire* for a time, in order to that End, are far from their Predicament, who put themſelves under *Vows* of *Abſtraction* for their Whole *Lives*.

They may as well Urge the Example of our *Saviour*, who was forty days in the *Wilderneſs*. But it is Happy, That they have not the leaſt Umbrage in the favour of *Monkery* through the Whole Life of our Bleſſed *Lord*. He came *Eating* and *Drinking*; and converſing with *Publicans* and *Sinners*.

As little is ther to Countenance it in the *Acts* of the *Apoſtles*. They, as their *Maſter*, went about, *Doing* Good.

The firſt *Chriſtian Monks* were made ſo, not of *Choice*, but *Neceſſity*: They fled in the Heat of *Perſecution* to *Wilderneſſes*

Wildernesses and *Solitary* Places; Where, by Custom they Contracted a Liking of the *Lonely*, that is, the *Monastick* Life: Which, as it is Natural, they Prais'd for the *Pleasure* of its *Safety* and *Freedom* of *Thought*. For this they could not find any where else, when Nothing but *Racks* and *Gibbits* was to be seen for *Christians*, out of the Confines of their *Retirement*.

And others when this Necessity was over, out of a *Superstitious Weakness*, wou'd Imitate this Manner of *Living*. And set it up for a *Constant*, and the Most *Perfect Rule* of Life. Which shou'd all Men Imitate, the World must Perish in a Moment. Men may, with as much Reason, run themselves into *Jails*, in Imitation of the *Christian Imprisonments*; as into *Woods* and *Privacies*, to *Act* their *Flights* and *Abscondings*. It looks very like what we call *Childrens-Play*. But it comes to too sad *Earnest*, when it is set up for a *Principle*.

Thus because the *Apostle*, 1 *Cor.* vij. 26. gave *Advice* (for himself calls it no more, he said it was no *Commandment* of the *Lord*) in the Case of *The present*

preſent Diſtreſs, the Grievous *Perſecution* that then lay upon the *Chriſtians*, that it was *Good*, i. e. *Convenient*, and More for their *Eaſe* and *Safety*, *Not to Marry*, at that Time: And becauſe Many, for the ſame Reaſon, did follow this *Advice*, which even Natural Reaſon would Suggeſt to any Man; for who wou'd Chooſe to *Marry*, either under *Sentence* of *Death*, or when he was *Flying* for his *Life*? From this no Ground at all, ſome have run into what the ſame *Apoſtle* do's poſitively call a *Doctrine* of the *Devil*, 1 Tim. iv. 1, 3. *Forbidding to Marry*. Counting that a *Defilement*, which *God* Ordained and Bleſſed in *Paradice*. And though they have made it a *Sacrament*, yet think it ſo Un-worthy of a *Prieſt*, that he ſhall Incur *Deprivation* for it: Whereas a ſlight *Penance* ſhall ſatisfie for his *Fornication* or *Adultery*. Thus, *Teaching for Doctrines the Commandments of Men*; And ſetting them up *Higher*, and More *Sacred* than the *Commandments* of *God*; who has Permitted *Every Man* to *Marry*. 1 Cor. vij. 2. And has Made it *Honourable* in *All*. Hebr. xiij. 4.

xiij. 4. And the Reaſon given, 1 *Cor.* vij. 9. *Better to marry than Burn*, do's Include *All*; and is a *General Rule* which obliges *All*.

And therefor to *Prohibit* any *Order* or *Degree* of Men, without Exception, from *Marriage*, is in Expreſs Contradiction to this *Rule*. And a *Doctrine* of *Devils*. Unleſs we can be Poſitively Aſſur'd (which is Impoſſible, without a *Miracle*) That they have All the Gift of *Continency* to that Degree as not to *Burn*. But, on the Contrary, We have *Infallible Aſſurance* that they do *Burn*. They own this to be the greateſt Reaſon of their *Mortifications*. And they Impoſe *Penances* for their *Whoredoms* and *Adulteries*, though not ſo great as for their *Marriage*. The Examples of their *In-Continency* are *Manifold* and *Notorious*. Which yet Cures not their *Burning*. It mixes it ſelf with their *Devotion*: For ther are no ſuch *Anatomies* of *Luſt* to be found, among the moſt openly *Debauch'd*, as have Proceeded from the *Heated Imaginations* of ſome of the *Cælibat Caſuiſts* upon *Chaſtity*. Where having the *Belo-*

ved

ved Sin before their Eyes, upon an Honourable account, that is, to *Condemn* it: They Un-Cover it, as the *Judges* did *Suſanna*; and fill themſelves with its Beauty.

How different is the *Stile* of the *Aged*, or the *Marry'd* Pens upon that Subject!

Which ſhews how far the *Remedies* of *God*'s providing are preferable to thoſe of our Deviſing: Eſpecially when *Ours* will run Counter to *His*; And that we Cry down *His*, to Eſtabliſh *Our own!*

The Fury of the firſt *Perſecutions*, from a *Temporary* and *Prudent Forbearance* of *Marriage*, run many into an *Exceſs* in Praiſe of *Cælibacy*, which was Counted a *Curſe* and a *Reproach* among the Moſt *Pious* of Former *Ages*. But the *Enjoyning* of it, as it is contrary to the *Frame* of the World, ſo to the *Commands* of *God*. And placeing a Greater *Sanctity* in it, than in the State of *Marriage*, is of *Pernicious* Conſequence; as is ſeen among thoſe where this *Principle* is ſet up.

But this is a *Digreſſion*. Though not wholly Foreign to our Buſineſs.

For

For ſuch a number of *Prieſts* as *England* wou'd Require according to the Rules before ſpoke of; And to be excluded from all *Civil* Offices of Profit to the Common-wealth; And likewiſe *Prohibited* from *Marriage*, wou'd be an Un-ſupportable *Detriment* to the *Community* and *Publick Good*. Therfor, though theſe Reaſons might have been urg'd for *Diſſolving* the *Regulars*, in the beginning of the *Reformation:* Yet they can have no Place againſt the *Reſtoring* of *Our Secular Clergy*, to what theſe *Regulars*, as well as others had *Robb'd* from them.

As to the Point of *Marriage* we need ſay no More of it. For it is not Grudg'd to our *Clergy*, by Any but the *Romaniſts*. But ther are Many Prejudic'd againſt their being Admitted to any Share in the *Civil* Adminiſtration. They Pretend that it is at leaſt an *Impediment* to the office of their Calling: which they wou'd have Wholly *Abſtracted* from the *World:* And to Reſpect only *Heavenly* things. And that they ſhou'd be *Uſeleſs* in all other Reſpects.

This,

This, as I ſaid, is a Spice of the *MONKISH Superſtition*. For I wou'd Pray theſe Men to conſider, Whether the *Practice* be not as Neceſſary to a *Clergy-Man*, as the *Preaching* of Good *Doctrine*? And wherein he can ſhew his *Practice* More, or ſo *Beneficially*, as in Aſſiſting to the Making of Good *Laws*, and Preventing of *Wickedneſs* from being eſtabliſhed by *Law*? In directing the *Councils* of *Princes*, to *Honourable*, *Juſt*, and *Pious Reſolutions*? And checking the *Prophane* and *Debauch'd* who are apt to Creep in there, Eſpecially into the *Councils* of *Young Princes*, who are Inclined to be moſt *Sway'd* by thoſe who Adminiſter to their *Pleaſures*? It is not thought Un-becoming the Gravity of a *Biſhop* to be *Tutor* to a *Young Prince*: but rather a thing *Deſirable*, for the *Publick Good*, to bring him up in the Fear of *God*, and Inſtil *Vertuous* and *Honourable* Principles into him. And is it not as *Neceſſary*, as *Beneficial* that he ſhou'd Stand by him, when he comes to the *Exerciſe* of theſe *Principles*, in the Adminiſtration of his *Government*: And when he muſt

Encounter with Many *Temptations*, and is Most Liable to be Circumvented by *Wicked* and *Designing* Men? The *Young* King *Joash* did *that which was Right in the sight of the Lord, all the days of* Jehoiadah *the Priest*, who had brought him up from a Child. But after his *Death*, the *King* fell into the hands of the *Princes*, who corrupted him, and brought *Wrath* upon him from the *Lord*, and upon the Whole *Kingdom*, whom he and they likewise *Corrupted* into *Idolatry*. He also grew *Tyrannical* in his *Government*, and Most *Ungrateful*, Killing *Zechariah* the Son of *Jehoiadah*, who had Sav'd his *Life*, and set him upon his *Throne*, that had been *Usurp'd* from him.

2 Chr. xxiij. 2.

Vers. 17.

GOD himself made the *Priests* the Chief *Judges*, even in *Secular* Affairs under the *Law*. And does not the Reason hold the same under the *Gospel*? viz. That they are suppos'd, and ought to be most *Conscientious* in the Discharge of this Duty: And consequently, That it is best for the *People* that the *Clergy* shou'd have the Discharge of it. Do's not the *Apostle* Argue from the same Topick? 1 *Cor.* vi.

Deut. xvij. 8, &c.

And

And think it fit, That the *Church* ſhould *Judge* of *Secular* Matters?

But *Chriſt* ſaid, *who made Me a Judge?* that is, in *Secular* Matters. And, *My Kingdom is not of this World:* It is true. The Office of *Judge* in *Secular* Matters was then in the hands of the *Civil Magiſtrate.* Which *Chriſt* came not to *Diſturb* or *Alter:* or to ſet up a *Temporal Kingdom.* He gave no *Civil* Authority at all to His *Church:* But he no where Debarr'd her from it, if given by the *Secular* Power. And the *Judging* which St. *Paul* ſpeaks of 1 *Cor.* vi. is plainly that of *Voluntary Arbitration* among themſelves; and not *Incroaching*, in the Leaſt, upon the Office of the *Civil Magiſtrate.* Luk. xij. 14. Joh. xviij. 36.

But this ſhews, That it is no ways Unfit for *Clergy Men* to Concern themſelves in *Secular* Affairs. Elſe it wou'd be as Un-Lawful for them to be *Arbitrators*, as *Judges.* For it takes up their *Time*; and Engages them in *Secular* thoughts, different from their *Studies.* Yet no Man makes it an objection, but thinks it very Becoming the Office of a *Clergy-Man*, to be a *Peace-Maker*, and *Reconcile* Differences

amongst his *Flock* or *Neighbourhood*: Which is Impossible for him to do, without understanding something of Worldly Business. And might he not do this with more Advantage, if he were Cloath'd with the *Civil* Authority? I have seen the *Experience* of it, and the *Country* very sensible of the Benefit of a *Clergy-Man* in the *Commission* of the *Peace*; where they had that *Dispatch*, and *Justice*, and *Protection*, which they Bemoan'd the want of when he was Remov'd from them. Sure no Relation of *Land-lord* and *Tenant*, or *Neighbourhood* can create a *Concern* and *Tenderness*, Equal to that of a *Pastor* to his *Flock*. And if he be a *Good* Man, and *Understanding*, No Man can be a Fitter *Magistrate* among them. And thereby more Recommend himself, as to his *Spiritual* Office, when they *See* and *Tast*, and *Feel* his *Justice*, *Prudence*, *Beneficence*, and *Charity*, as well as *Hear* him Discourse of it from the *Pulpit*. When he can *Contribute* and *Vote*, and *Act* for the *Support* of the *Poor*, and be their *Remembrancer* and *Advocate* every *Assizes* and *Sessions*, as well

well as *Recommend* it in a *Sermon*. When he can *Brow-beat* the *Audacious* and *Prophane*; and if not *Convert* them, yet keep them within *Decency*, that their *Infection* ſpread not among his *Flock*. When a *Debauchee* dare not *Swear* 2 or 3 *Rappers* in his face; *Burleſque* the Holy *Scriptures*: or ſpeak ſome *Obſcene Beaſtly* Stuff, to put a *Jeſt* upon the *Parſon*, without meeting with what he deſerves, the *Correction* of the *Stocks*. This in an *Heathen* Country was Part of their *Perſecution*, and they muſt Bear it. But in a *Chriſtian* Nation, ſure it cannot be Miſ-becoming the *Character* of a *Clergy-Man*, that he be Enabl'd to Preſerve *Religion* and *Morality* from the *Inſults* and *Outrage* of theſe *Sons* of *Belial*, without being Forc'd to *Sue* for it where he may be more *Laugh'd* at, and ſee what is *Sacred* turn'd to *Ridicule*.

What *Witch-craft* is it that has Raiſed in Us this *Contempt*, *Jealouſie*, and *Diſdain* againſt the *Clergy!* Are they not our *Sons*, *Brothers*, and *Relations* like other Men? Do we not Expend Money for their *Education*, to fit them for that *Profeſſion?* And do we then

Grudge them the Comfort of it, to Live like other Men? If we Bind a *Son* to any the Meaneſt *Trade*, we Wiſh his *Thriving*. Are the *Clergy* then More *Vicious* than other Men? I think we cannot, with Juſtice, ſay ſo. But a ſmall *Blot* in a *Clergy-Man* is More *Scandalous* (as it ought to be) than Much More in Another Man. And this ſhews them to be, Generally, of Stricter *Lives* than other Men, Whereas Many *Liberties* which wou'd give no *Offence* at all in Another, wou'd be very ill taken in a *Clergy-Man*. They do not *All* live up to the *Sacredneſs* of their *Character* (nor Ever did) But we have put them under ſeveral *Diſabilities*, which have been ſpoke of, Therefor we ought to Bear the More with them. And let all the Prudent Means that can be contriv'd for their *Reformation* be ſet on Foot, They cannot be too Good.

But however, as to the Subject in hand, I think it wou'd be no In-convenience for the *Publick*, if ther were Proviſions for ſeveral *Thouſands* of our *Children* (More than ther are) among the *Clergy*. And this being

Join'd

Join'd with other Great *Advantages*, before Mentioned, which would Accrue to the Whole *Nation*, by Restoring the Ancient *Patrimony* of the *Church*, ought to be no Small *Encouragement* towards it.

I have now done with my *Politicks*, wherein I have no Talent. And Return to make a Short *Conclusion* from all that has been said.

CONCLUSION.

IF it be a Truth, That we ought to *Honour the Lord with our Substance:* If that be Part of his *Worſhip*, of the *Honour* due unto his *Name:* If the Determinate *Quantum* of a *Tenth* Part, has been the Receiv'd *Notion* and *Practice* of the Whole Earth, ever ſince the Beginning, as far as we have any Account of Times: If *God* has *Promiſed* Great *Bleſſings*, as well *Temporal* as *Eternal*, to our Performance of this Part of *Religious Worſhip*, the Due Payment of our *Tythe* to Him: And *Threatned* the Neglect thereof with ſevere *Judgments*, even to *Curſe* Whole *Nations*, Accounting it as a *Robbing* of Himſelf: And if we have ſeen this made Good in the *Heathen* Nations, as well as amongſt *Jews* and *Chriſtians:* And viſited many Years after it was Committed, in following Generations, to ſhew that he *Forgets* not this *Sin*, though He may bear Long with it.

If

If ther be any thing *Sacred* in *Vows*, Made in the Moſt *Solemn* Manner, by *Kings*, *Parliaments*, and *People*, with the Dreadfuleſt *Imprecations* and *Curſes* upon *Themſelves* and *Poſterities* who ſhou'd *Alienate*, or take back to *Common Uſe*, what they had *Dedicated* to *God* and His *Church*. If it be the Rule of our *Law*, and Determin'd Now every Day in *Weſtminſter-Hall*, That what is once *Mortify'd* to the *Service* of *God*, can never *Revert* to the *Donor*: And that if the Particular *Uſes* for which he did *Mortifie* ſuch *Lands*, *Money*, &c. be *Superſtitious*, or *Unlawful*, the *Uſe* is to be Amended; and the thing *Devoted* turn'd to ſome other *Holy* Uſe, like the *Cenſers* of *Korah*: But can never *Revert* to the *Donor*, or his *Heirs*, becauſe the Grant is *To God and His Church*; And Muſt ſo Remain, and cannot be *De-Secrated*, or Return'd to *Common* Uſe. Nay though the *Uſe* ſhou'd become *Impracticable*, as in the Late Caſe of Mr. *Snell*, who gave a *Mortification* for *four* Scots *Exhibitioners* in *Baliol-College* in *Oxford*, for the Propagation of *Epiſcopacy* in *Scotland*; Which being

ing

ing Now Aboliſh'd there by *Act* of *Parliament*, that Uſe is, for the Preſent, become *Impracticable*. And his *Heirs* who ſued for this here in *Chancery*, Offer'd to give Sufficient Security, That whenever the *Uſe*, ſhou'd become *Practicable*, the *Mortification* ſhou'd be Apply'd to it. But the Court wou'd not ſuffer that. Ther muſt be no *Compounding* or *Jeſting* with *God*, what is once *Mortify'd* to His Service muſt not *Revert*. And the *Exhibitinners* are now Maintain'd upon it, in *Baliol-College*, though the *Uſe* for which Mr. *Snell* did Deſign it, is, at Preſent, *Impracticable*.

But if the thing *Mortify'd*, *Vowed* or *Devoted* be not any thing of our *Own*, but that which *God* has Antecedently *Hallowed* and *Reſerv'd* to Himſelf, as the *Tythes*; And conſequently wherein we never had any *Property*: Then the Breach of Such *Vows*, Made only in Affirmation, and for the Performance of what was our *Duty* before, and though we had not Added the farther *Sanction* of an *Oath* to *God*, I ſay, The Breach of Such *Vows* have an *Additional* and *Great Aggravation*;

as

as to *Subſtract* our *Tythes* (which are *Commanded*) wou'd be More Heinous, than not to Make a *Free-will-Offering*: Though when it is *Offer'd*, it is *Hallowed* as well as the other.

And when we ſay to God, *Hallowed be thy Name*, if we Muſt Mean, All that is *Hallowed* to his *Name*, as well *Things* as *Words*, that All ſuch be Pay'd to Him, then whenever we Repeat *The Lord's Prayer*, we do Again *Hallow* All our *Dedicated* things to *God*. It is a Freſh *Vow*, at leaſt, an *Acknowledgment* and *Recognition* of all our Former *Vows*: And not only of *Our Own*, but of what has been *Vowed* and *Dedicated* by *Others*; eſpecially if we are their *Succeſſors*, for then the *Obligation* Deſcends upon Us, and we are Anſwerable for the *Performance*.

All I have to Add is, That wherein ſoever we find we have done Amiſs, we ſhou'd not *Deferr* to Return and *Amend*. And *put not off from Day to Day*. *Abraham* Roſe *Early* to *Sacrifice* his *Only Son* whom he Loved. Ther muſt be a *Zeal* to Execute the Commands of *God*, even when moſt

Adverſe

Adverse to *Flesh* and *Blood*; To shew the *Preference* we give to *God* above All other things whatsoever. Without this, we shall never be able to overcome the Strong *Temptations* of the *World*. And when they cannot *Persuade* Us, they will *Retard* and *Hinder* Us; And make us go *Heavily* about our Work. And then they seldom fail to *Stop* Us altogether, and finally to *Disappoint* Us. For the Longer we *Delay*, after we are Convinc'd, we are Every Day less Apt to Dis-ingage our selves from the World: Our *Trust* in *God* grows *Weaker*, when we Dare not Venture upon it; And, by the same Degrees, our Trust in the *World* grows *Stronger*. And the Longer it Continues so, we grow *Weaker* and *Weaker*; And our *Faith* Dwindles into Less than a *Grain* of *Mustard-seed*. Whereas if we wou'd put on a *Noble* and *Christian Courage*, and but Try the *Experiment*, then if we found it Answer beyond our *Expectations*, it wou'd *Encrease* our *Faith*; And we shou'd *Rise* from *Strength* to *Strength*, and find *Comforts* beyond Expression; Not only that *Peace* of *Mind*, which

the

the *World* cannot Give: But it wou'd be the ſureſt Means to Attain even the *Riches* of this *World*; To Prevail with *God* to *Bleſs* and *Encreaſe* our *Store*, as He has *Promiſed*; And Bid Us *Prove* Him herewith, if He will not *Perform* it, *Mal.* iij. 10.

And if a Modern Example will be any Encouragement, he that writes this do's Aſſure the Reader, That he knows, Now at this Preſent, where *Tythes* are, and have been for ſome time Punctually paid according to the Rules before ſet down. And the Effects have been *Wonderful*, More than an *Hundredfold*, and in Manner Extreamly *Remarkable* and *Surprizing*.

Glory be to God.

17. *July* 1699.

A FORM OF Prayer *and* Thanksgiving Upon the *Offering* our *Tythe* to the *PRIEST.*

Deut. xxvi. 5. Rom. xi. 17. A Gentile *ready to Perish was my Father, a Wild Olive Tree, growing out of the* Paradise *of God, the Pale of his Church. But He sent forth his Son, a Light to Lighten the* Gentiles, *and hath shined even unto us. And I Pro-*

Deut. xxvi. 3. *fess this Day unto The Lord thy God, that I am come unto His Glorious Gospel, which the Lord swore unto our Fathers to give us.*

Gen. xxviij. 20. *And moreover that He hath been with me, and kept me in the way that*

that I have gone; and has given me Bread to eat, and Raiment to put on: And now behold, I have brought the First-Fruits, all the Tythes *of my Increase; I have brought away the Hallowed things out of mine House, neither have I taken away ought thereof; but I have hearkened to the Voice of the Lord my God, To Honour the Lord with my Substance, and with the First-Fruits of all Mine Increase; I have not Transgressed His Commandments, To Appear Empty before the Lord; Neither will I offer unto the Lord my God of that which doth Cost me nothing. And, O Lord, that it may please thee Graciously to accept this Offering at my hands, and to make it well-pleasing in thy sight. O Lord* Jesus Christ, *the* Priest *who ever Liveth to Receive* Tythe, *and to make*

Deut. xxvi. 10. 12. 13. 14. Prov. iij. 16. Deut. xvi. 16. 2 Sam. xxiv. 24. Heb. vij. 8.

make Interceſſion for us, Receive this our Tribute, our Bounden Du-

1 Pet. ij. 25. *ty and Service, O thou* Biſhop *of our Souls, in Thy Goodneſs: and make it acceptable to Thy Father,*

Joh. xx. 17. *and our Father; to thy God, and our God. O Thou, who art able*

Heb. vij. 25. *to ſave to the uttermoſt thoſe that come unto God by Thee; And to*

Ch. ij. 18. *ſuccour them that are Tempted, in that thou thy ſelf waſt Tempted; O Thou Merciful and Faithful*

17. *High-Prieſt, in things pertaining to God, O do Thou make Powerful Interceſſion for the Sins of the*

Mal. iij. 8. *People, who have* Robbed GOD *in His* Tythes *and* Offerings: *O Thou who did'ſt open the Eyes of the Blind, open the Eyes of this People, and ſmite, Lord, their Hearts, they that may See and Conſider their Horrid* Sacrilege, *and Repent and Return; And that*

Thou

Thou may'ſt Pardon all that is Paſt, all their Neglect of Paying their Tythe *Hitherto; all Mine, O God, who ſmite upon my Breaſt this Day, and, turning my ſelf, I mourn for this great Offence; and Bleſs Thy Name, with the Utmoſt Powers of my Soul, That Thou haſt Graciouſly and Wonderfully had Mercy on me, and now, tho Late, haſt ſhewn to me Thy Glory and Thy Truth. O Preſerve and Bleſs me in it; And bring more and more into it, even this whole People; That this their* Bread for Hoſ. ix. 4.
their Soul *may never Hereafter ceaſe to come into the Houſe of the Lord; that ther may be Meat in* Mal. iij. 10.
Thine Houſe; and that Thou may'ſt open the Windows of Heaven, and Pour us out a Bleſſing, till ther ſhall not be Room enough to receive it, That thou may'ſt Re- 11.

buke the Deſtroyer for our ſakes, that he may not Deſtroy the Fruits of our Ground, nor our Corn caſt her Fruit before the time, in the
12. *Field; That all Nations may call us Bleſſed; That we may be a Delightſome Land, unto the Lord of Hoſts.*

Deut. xxvi. 15. *Look down from Thy Holy Habitation, from Heaven, and Bleſs thy People* Iſrael, *and the Land which Thou haſt Given us. Bleſs Thy Holy Catholick Church, and Every Land and Country where ſhe Dwells (This in an eſpecial Manner, O Lord our God) Her* Governours, *the* Biſhops, *with the Inferior* Prieſts *and* Deacons; *And all Thy Faithful committed to their Charge; their* Kings, *their* Princes *and* Temporal Govern-
Iſa. xlx 23. ment. *Make them faithful Nouriſhers to Thy Church; and to*

Bow

Bow down their Ear to her Inſtruction, and ſubmit themſelves to her Diſcipline; That Thy Worſhip may be ſet up amongſt us in its Purity and Fulneſs; That Thou may'ſt Delight to Bleſs us, and to do us good at our Latter End. Deut. viij. 16.

And now, O Lord and my God, let me Return unto Thee for a Bleſſing upon my ſelf, a moſt Miſerable and wretched Sinner, who am leſs than the leaſt of all the Mercies which Thou doſt daily Renew unto Me, and for my------and------ Whom Thou haſt Graciouſly given unto Thy Servant. And all my Family, Friends, Relations, Benefactors, and Well-wiſhers. Feed us, O Lord, with Food convenient for us: And of all that Thou giveſt us, Grant, that we may ſurely give the Tenth *unto Thee; that* Gen. xxviij. 22. 21.

the Lord may be our God; And may Bleſs the Fruit of our Body, and the Fruit of our Ground, the Fruit of our Cattel, and the Increaſe of our Kine, and the Flocks of our Sheep, that the Lord may Command a Bleſſing upon us, in our Store-Houſes, and in all that we ſet our hand unto: When we come in, and when we go out: That we may be Bleſſed in our Basket, and Bleſſed in our Store: Bleſſed in the City, and Bleſſed in the Field: That the Lord may open unto us His Good Treaſure, the Heaven to give the Rain unto our Land in his ſeaſon, and to Bleſs all the work of our hand; And that we may Lend unMany, but not Borrow; That the Lord may make us the Head, and not the Tail; and to be Above only, and not to be Beneath, when we ſhall hearken unto the

Deut. xxviij. 4. &c.

Command-

Commandments of the Lord our God.

And therefor, we do now Honour *and* Hallow *and* Worſhip *Thy Holy Name, in Rendring our Bounden Tribute and Service, Thy* Tenth *of all our Increaſe; which we offer with Thankful and Joyful Hearts: Adoring Thy Goodneſs, and Praiſing Thy Mercy in Giving us All that we have.*

Bleſſed be thou, Lord God of Iſrael *our Father for ever and ever.* 1 Chr. xxix. 10. *Thine, O Lord, is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty; for all that is in the Heaven, and in the Earth is Thine: Thine is the Kingdom, O Lord, and Thou art Exalted as Head above All. Now therfor, Our God, we Thank Thee, and Praiſe Thy Glorious Name. But who am I, and what*

are

are we, that we ſhou'd be able to Offer ſo willingly after this ſort? For All things come of Thee, and of Thine own have we given Thee: For we are Strangers before Thee, and Sojourners, as were all our Fathers: our Days on the Earth are as a Shadow, and ther is none Abiding.

O Lord our God, All that we have cometh of Thine Hand, and All is Thine own. I know alſo, My God, that Thou trieſt the Heart, and haſt Pleaſure in Uprightneſs. As for me, in the Uprightneſs of mine Heart I have willingly Offered the Tenth *unto Thee. And Pray God that I may yet ſee, with Joy, All Thy People offer the ſame willingly unto Thee. And, O Lord God, keep this for ever in the Imagination of the Thoughts of the Heart*

Heart of Thy People. Lord, *Prepare their Heart, and let Thine Ear hearken thereto.* Pſal. x. 19.

Redeem Iſrael, *O* God, *out of All his Troubles.* 25. 21.

Our Father, *&c.*

A Bleſſing *to be Pronounced by the* Prieſt.

BLeſſed be Thou of the moſt High God, Poſſeſſor of Heaven and Earth. And Bleſſed be the Moſt High God, who hath given Thee a Heart to Fear before Him, and to fulfil His Law. And the God of *Iſrael* grant Thee thy Petition that Gen. xiv. 19, 20. 1 Sam. i. 17.

that thou haſt asked of Him, through Jeſus Chriſt, who Dyed for Thee. To whom be Glory, with the Father, and the Holy Ghoſt, for ever and ever, *Amen.*

FINIS.